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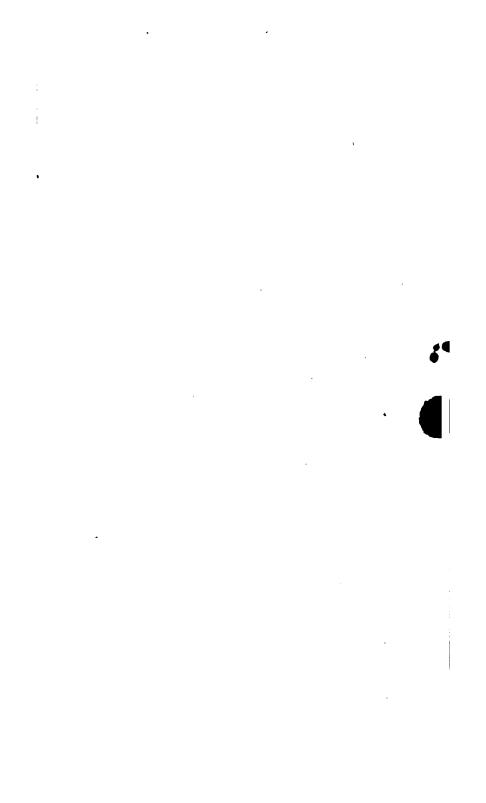
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PREFACE.

THE present work is what its title indicates, strictly an Ollendorff, and aims to apply the methods which have proved so successful in the acquisition of the Modern languages to the study of the Ancient Greek, with such differences of course as the different genius of the Greek, and the different purposes for which it is studied, It differs from the modern Ollendorffs would suggest. in containing Exercises for reciprocal translation, in confining them within a smaller compass, and in a more methodical exposition of the principles of the It differs, on the other hand, from other excellent elementary works in Greek, which have recently appeared, in a more rigid adherence to the Ollendorff method, and the greater simplicity of its plan; in simplifying as much as possible the character of the Exercises, and keeping out of sight every thing which would divert the student's attention from the naked construction.

The object of the Author in this work was twofold; first, to furnish a book which should serve as an introduction to the study of Greek, and precede the use of any Grammar. It will therefore be found, although not claiming to embrace all the principles of the Grammar, yet complete in itself, and will lead the pupil, by insensible gradations, from the simpler constructions to those which are more complicated and difficult. exceptions, and the more strictly idiomatic forms, it studiously leaves one side, and only aims to exhibit the regular and ordinary usages of the language, as the proper starting point for the student's further researches. In presenting these, the Author has aimed to combine the strictest accuracy with the utmost simplicity of statement. He hopes, therefore, that his work will find its way among a younger class of pupils than have usually engaged in the study of Greek, and will win to the acquisition of that noble tongue many in our Academies and Primary Schools who have been repelled by the less simple character of our ordinary text-books. On this point he would speak earnestly. This book, while he trusts it will bear the criticism of the scholar, and be found adapted to older pupils, has been yet constructed with a constant reference to the wants of the young; and he knows no reason why boys and girls of twelve, ten, or even eight years of age, may not advantageously be put to the study of this book, and, under skilful instruction, rapidly master its contents. when mastered, its outline of grammatical principles is so full and comprehensive that the filling up will be a pleasure rather than a task. With the younger class of pupils, he would suggest that the rules for accent, and some of the other minor points, should be postponed to a second or third perusal. With older pupils, the accents, and, with all, quantity should from the first receive diligent attention.

Another object of this work is to furnish students with a book of Exercises to accompany the Grammar in any stage of their Greek studies. It was in the oral Exercises, which the Author has been in the habit of holding with his classes in College, that the conception of this work originated; and no time, he believes, could be more profitably employed by the Greek student, than that spent in going thoroughly, with or without writing, over the entire body of Exercises contained in this work, and such others of like character as the teacher may originate at the time. The absence of any peculiar grammatical nomenclature will enable the work to be used in connection with any Grammar; and the number of words introduced is purposely very small, in order that the pupil's attention may not be diverted from the principles of construction by an effort It is, in fact, a marked to remember unfamiliar words. feature of this book that it aims to present the leading principles of the Greek language through the medium of a very small number of words, and those words, in almost all cases, the names of very familiar, and through all the earlier part of the book, physical objects. Hence,

it has not been deemed necessary to furnish any vocabulary of the words employed, as they are of so frequent recurrence that the attentive pupil cannot forget them.

With these explanations, the Author cheerfully, and yet diffidently, submits his work to the public. That it will be as favorably judged as it ought to be he has no doubt; but that it will be as much used as it ought to be he is not so confident. He has labored with conscientious diligence to make it at once a reliable and attractive guide to those who are either commencing, or seeking to perfect an acquaintance with the noblest of human languages. He is, to some extent, aware of its imperfections, and, should it meet a favorable reception, he will spare no pains to render it still more worthy of public approval. For the tasteful and attractive typographical dress, in which it appears, he is indebted to the liberality of his publishers, the Messrs. Appletons, whose excellent series of school-books is commanding universal favor.

- α, α sound like ah, ah, πα-της, δα-λος.
 ε, η " a in fate, fame, λε-γω, η̄ δη̄.
 τ̄, τ̄ " e " mĕ, scēne, τὶ-νος, χςῑ-σω.
 ο, ω " " ο " nŏte, lōne, λο̄-γος, λω̄-τος.
 τ̄, ν̄ " " u" lūte, tūne, πν̄-ρος, ϑν̄-μος.
- 3. The short vowels, α, ε, ι, ο, approximate the sounds of the corresponding English vowels in fat, met, pin, not, especially (1) when followed by a consonant in the same syllable; as, ται-τω, πεν-τε, στιλ-βω, δλ-βος = tatto, pente, stilbo, olbos; (2) in an accented antepenult; as, άδι κος, έλα βον, t στα-ται, ό-χε-τος = adt-kos, έlabon, tstatai, όketos.
 - Rem. 3.—The pupil should carefully distinguish in pronunciation the long and short vowels, as, τῶτ-τω and πρῶτ-τω, χρῖ-ω and χρῖ-σω, δε and δῆ, δι-κη and νῖ-κη, το and τῶ, τῦ-πος and θῦ-μος. Thus λῦ-γος, not lo-gos, but nearly, log-os.
- 4. The *Diphthongs* are always .ong, except at and of which in respect to Accent are generally in inflexion regarded as short at the end of words, as, ἄνθρωποῖ, but ἀνθρωποῖς. They are,

αι, ει, οι, ηι, ωι, υι αυ, ευ, ου, ηυ, ωυ

ä sounds like ay (English adverb of affirmation).

El " " in mine.

oi " oi " voice.

av " " ow " now.

 $\boldsymbol{v}, \boldsymbol{\eta} \boldsymbol{v}$ " $\bar{\boldsymbol{u}}$ " true or you in your.

ov, wv " oo " moon.

vi " we, as vi-os, hwe-os.

5. $\bar{\alpha}_i$, η_i , ω_i , are generally written thus, α , η , φ , except with capitals, as. A_i , H_i , Ω_i . The iota written und

the vowel is called *Iota subscript*, and is not heard in pronunciation.

6. Note especially the following consonants,

 γ before κ , γ , χ , sounds like n in anchor, as $\alpha\gamma\gamma\circ\varsigma=$ ang-gos.

o always sharp as in thin.

 ζ like dz.

σ always sharp as in this (never soft as in these).

σι and τι never like sh; thus A-σῖ-α, Γ α-λα-τῖ-α, not A-shĕ-a, Ga-la-shĕ-a.

7. Examples. $\delta \tilde{\epsilon} = da\tilde{y}$, $\delta \tilde{\eta} = da\tilde{y}$. $\epsilon \cdot \gamma \omega = \tilde{a} \cdot g \delta$; (nearly $= \tilde{\epsilon} \cdot g \delta$:) $\tau ov = too$, $\tau \omega v = t \delta ne$. $\mu ov \cdot \sigma \tilde{\alpha} = moo \cdot s \delta$. $\sigma \pi \epsilon \iota \cdot \varrho \omega = sp \tilde{\iota} \cdot ro$, $\pi \tilde{\iota} \varrho = p \tilde{u} re$. $o\iota \cdot s \tilde{\iota} \cdot \alpha = oi \cdot k \tilde{\iota} \cdot a$, $\sigma \varphi \alpha \iota \cdot \varrho \tilde{\alpha} = spha \tilde{\iota} \cdot r \delta$. $\pi \eta \cdot \gamma \eta = pay \cdot g ay$.

§ 3. Breathings and Punctuation-marks.

- 1. The Breathings are placed over the initial vowel of a word, or in case of diphthongs, over the second vowel. The smooth breathing (') is not heard in pronunciation; the rough (') is our h. Thus, iv = en, iv = hen; ov = oo, ov = hoo, oi = hoi. The vowel v and the consonant e at the beginning of a word are always rough, vios, $\acute{o}os$.
- 2. Marks of Interpunction. Besides the comma and period, the Greek has the colon, thus, τουτο· και, and the interrogation-mark, thus (;) as τίς; who?

§ 4. Accents.

1. The Accents are three, indicating the tone with which the syllable was formerly pronounced.

- (a) The acute ' denotes a sharp and rising tone, $(\partial \xi b_S \tau \delta r o s)$, $\lambda \delta \gamma o s$.
- (b) The grave 'denotes a depressed or falling tone (βαρὺς τόνος).
- (c) The circumflex denotes both a rising and a falling, or winding tone (περισπώμενος τόνος), σφῦ-ρα.
 - Rem. 1.—The circumflex is made up of an acute and grave drawn together; hence it requires a long vowel or diphthong, as φό-ὸς = φοῦς, φέἐ-μᾶ = ψῆ-μᾶ.
- 2. (a) The acute can stand on either of the three last syllables;
 - (b) The circumflex on either of the two last.
- (c) The grave is never written except on the last syllable, and then only where it stands as a softened acute.
 - 3. Words are named from their accent.
- (1) {
 " " penult, Paroxytone.
 " " antepenult, Proparoxytone.

 (2) {
 " " penult, Proparoxytone.
 With circumflexed ultimate, Perispomena or winding.
 " " penult, Properispomena.
 - (3) Those with unaccented ultimate, Barytone.
- 4. Proparoxytones and Properispomena always require a short ultimate, as ἄνθρωπος Proparoxytone; but ἀνθρώπου Paroxytone, σφῦ-ρὰ Properispomenon, σφύρῶς, Paroxytone.
 - Rem. 2.—os and as are generally short in inflexion at the end of words, as ανθρωποί, χῶραϊ.
- 5. No accent but an acute can stand on the penult, when the ultimate is long; none but a circumfler

stand on a long penult, when the ultimate is short. χώρα, σφτυρά, σφτυρά, σφτυρά, σφτυρά, σφτυρά, πράττω, πράττω.

- 6. In continued discourse an oxytone has its accent depressed, and appears as a Barytone (see above 2 c); thus καὶ ἐγὰ μὲν ὁρᾶ, for καὶ ἐγὰ μέν ὁρᾶ. Before any mark of punctuation the acute remains; as, καὶ ἐγά, καὶ σύ.
 - Observe any word with the grave accent written on its final syllable is only apparently a Barytone. It is in fact an Oxytone.

7. Proclitics.

 δ , $\dot{\eta}$, δ , $\dot{\eta}$, δ , δ , forms of the article,

 $\dot{\epsilon}_{r}$, $\dot{\epsilon}_{\kappa}(\dot{\epsilon}_{\xi})$, $\dot{\epsilon}_{i\varsigma}$, Prepositions,

εί, ώς, οὐ(οὐκ), Particles,

are so closely united with the following words that they lose their accent, and are called *Proclitics*, or *Atonics*.

8. Enclitics. Several small words are so closely connected with the preceding word, that they throw their accent back upon it, and are called Enclitics; thus,

τοῦτό γε for τοῦτο γέ, ἀνής τις, " ἀνὴς τίς, λόγος τε " λόγος τέ.

9. The Greek accent-marks influence our pronunciation only so far as they indicate the *quantity* of the syllable. English usage accents the penult syllable when it is long, as, long = e-kloo-si; when it is short, the antepenult, as long = e-kloo, long = e-kloo, long = e-kloo, long = e-kloo, long = e-kloo.

GREEK OLLENDORFF.

FIRST LESSON.

1. Nouns, Adjectives, Pronouns and Participles in Greek have three *Genders*, the Masculine, Feminine, and Neuter; three *Numbers*, the Singular, Dual (denoting two), and Plural; and five *Cases*, the Nominative, Genitive, Dative, Accusative, and Vocative.

2. The Article.

ò ή τό, the,

Acc.	τφ	P. ή τῆς τῆν	BING. N. Tố TOỮ TỐ TỐ	the, of the, to, for, with the, the,
		1	DUAL.	
Nom. & Acc.	7 ထ်	τά	τώ	the two, both the,
Gen. & Dat.	ช 0ไร	ταῖν	ช 0เ๊ช	of and to, for, with the two.
			PLUR.	
Nom.		αi		the,
Gen.	τῶν	τῶν	$r\tilde{\omega}v$	of the,
Dat.	τ o \tilde{i} ς	z aĩς	τοῖς	to, for, with the,
Acc.	τούς	τάς	τά	the,
Voc.	wanti	ing.		

Rem.—In the Dual the forms of the Nom. Acc. and Voc. and of the Gen. and Dat. are always alike.

Accent.—5, \$\frac{\epsilon}{\epsilon}\$, of Proclitics (see Introd. § 4.7).

The Gen. and Dat. in all the numbers, Perispomena.

The other forms, Oxytone.

The First Declension.

3. There are three principal modes of declining nouns in Greek, called the First, Second, and Third Declensions. The First Declension has in the Nom. four endings, α and η Fem., α s and η s Masc.

4. oixta. a house.

4. oixia, a nouse.				
sing.				
N.	οἰ×ἰᾶ	a house,		
G.	oixíūs	of a house.		
D.	οἰχία	to, for, with a house,		
A.	oใxíα ้	a house,		
v.	oixiæ	O house.		
		DUAL.		
N. A. & V.	οἰχία	both houses,		
G. & D.	οἰχίαιν	of and to. for, with both houses.		
		PLUR.		
N.	οἰχίαι	houses,		
G.	oใxเฉ ๊ ข	of houses,		
D.	οἰχίαις	to, for, with houses,		
A.	oixiæç	houses,		
V.	οἰκίαι	O houses.		

So all nouns of the First Decl. in a pure (i.e. a preceded by a vowel) and $\rho\alpha$; as,

> σκιά, | a shadow. έσιτα, a hearth. θύρα, a door.

5. Rule. The Art. agrees with its Subst. in Gender, Number, and Case; as,

> ή οἰχία, the house. the houses. αὶ οἰχίαι, of the shadow. της σχιᾶς, τῶν έστιῶν, of the hearths. ταῖς θύραις. | to (with) the doors.

Accent.—The Gen. Plur. in this Decl. is perispomenon; as, olxiwr. Oxytones make the Gen. and Dat. of all the numbers perispomena; as, σκιᾶς, σκιᾶ, σκιαῖν, σχιών, σχιαῖς.

6. Exercises.

I. Render into English.
Οἰχία.— Ἡ οἰχία. — Οἰχίας. — Τῆς οἰχίας. — 5 Olxiai.—Ai ϵ olxiai. — Olxi ϵ v. — T ϵ v olxi ϵ v. — Σ κιά.—H σκιά.—Tης σκιάς.—Tη σκιά.— Σ κιαί. -Αί σκιαί.- Σκιῶν.- Τῶν σκιῶν.- Σκιαῖς.-Έστία.— Ἡ έστία. — Ἐστίας. — Τη έστία. — Την έστίαν.—Έστίαι.—Των έστιων.—Θύρα.—Ή θύοα.—Της θύρας.—Θύραν.—Αί θύραι.—Θύραις. -Τας θύρας.

II. Render into Greek.

A house.—The house.—Of the house.—Of the houses.—The houses.—With the houses.—A door.— Of a door.—With the doors.—Of the doors.—The doors.—Doors.—A hearth.—Of a hearth.—Of the hearths.—To the hearths.—A shadow.—The shadow.—Shadows.—The shadows.—Of the shadows.—With the shadow.—With shadows.

SECOND LESSON.

We decline σκιά, a shadow, to show fully its accentuation.

SING.	DUAL.	PLUR.
N. σκιά G. σκιᾶ, D. σκιᾶ A. σκιάν V. σκιά	N. A. V. σκιά G. D. σκιαΐν	N. σκιαί G. σκιῶν D. σκιαῖς A. σκιάς V. σκιαί

So στοά, ας, a porch, portico, ή στοά, the porch.

8. Rule.—One Noun governs another which depends upon it in the Gen.; as,

A door of a house,

A door of the house,

To the porch of the house,
The shadows of the doors,
Of the shadow of a porch.

O νυα τῆς οἰκίας Ο νυα.

τῆς οἰκίας Ο νυα.

τῆς οικίας τῆς οἰκίας.

αἱ σκιαὶ τῶν θυρῶν.

τῆς σκιᾶς στοᾶς.

Rem.—The Gen. thus placed may be called the Partitive Gen.; for the Adj. or attributive Gen. see Lesson XIX.

9. Exercises.

I. Render into English.

Σκιά.— Ἡ σκιά.— Ἡ στοά.— Ἡ στοὰ τῆς

Σκιὰ της θύρας—Τῶν θυρῶν σκιαί.—Λί σκιαὶ τῶν θυρῶν.—Ταῖς σκιαῖς τῶν οἰκιῶν.—Θύρα.— Ἡ θύραι της οἰκίας.—Τῶν θυρῶν της οἰκίας.—Ἡ ἐστία της οἰκίας.—Ταῖς ἐστίαις τῶν οἰκιῶν.—Ἑστίαι οἰκιῶν.—Αί ἑστίαι τῶν οἰκιῶν.

II. Render into Greek.

A door.—The door.—A door of a house.—The doors of a house.—Doors of houses.—The doors of the houses.

The shadows.—Of the shadows.—The shadow of the house.—Of the shadow of the house.—To the shadow of the doors.—A hearth.—Of the hearth.—To or for the hearths.—Of the hearth of the house.—The hearths of the houses.—The door of the porch.—The shadows of the porch.—The porches of the house.—A porch of a house.—Porches of houses.

THIRD LESSON.

10. έγω, I have, (Ind. Pres.)

	s	ING.
1 Pers.	ἔχω,	I have,
2 Pers.	έγεις	thou hast, you have,
3 Pers.	έχει	he, she, it has.
	ום	UAL.
2 Pers.	Eyeror	you two have,
3 Pers.	έχετον έχετον	they two have.
	Pi	LUR.
1 Pers.	ἔχ ομ εν	we have,
2 Pers.	έχετε	we have, ye or you have,
3 Pers.	έχουσι(ν)	they have.

We shall give the 2 Pers. Sing. by you (instead of thou) in conformity with English usage. The connection will generally show whether 'you' indicates the Sing. or the Plur. If not, the pupil can select which number he pleases.

REM. 1.—The ν written thus (ν), as in $\xi\chi ovol(\nu)$ (called movable ν) is used before a vowel and at the end of sentences; but is omitted before a consonant; as,

έχουσιν οἰκίαν. οἰκίαν έχουσιν. έχουσι θύρας.

Rem. 2.—Accent. The accent of verbs is usually as far from the final syllable as possible. Hence, ἔχω, ἔχετον, ἔχουσῖν (Introd. § 4).

11. Rule. Active verbs generally take their object in the Acc.

I have a house,
Have you a house?
Have we houses?
You have houses,
The house has a door,
Has it a door?
Houses have porches.

έχω οἰκίαν ΟΓ οἰκίαν ἔχω.
οἰκίαν ἔχεις; ἔχεις οἰκίαν;
ἔχομεν οἰκίας; οἰκίας ἔχομεν;
οἰκίας ἔχετε.
ἡ οἰκία Ούραν ἔχει.
Ούμαν ἔχει;
οἰκίαι στοὰς ἔχουσιν.

οὖ, οὖχ, οὖχ, not, no (Proclitic, Introd. § 4.7).
οὖ before a consonant, and at the end of a sentence.
οὖχ before a smooth vowel (Introd. § 3.1).
οὖχ before a rough vowel; thus,
οὖ τὴν θύραν,
οὖχ ἔχω,
οὖχ ὁ.

REM.—At the end of a sentence, and with the meaning no,

ORIES OLLENDORYS.

of againity as. \ the ball. oix Lauce the equipar; or the adultate Numbers : oux from the oquique.

I have not,

Have they not the ball?

They have not the ball,

Has not the house a door ?

i olnia obx the Digar. Rrs. The popil will mark the variation in the arrange ment of the words, often according to their relative de-The house has not a door, gree of emphasis; thus,

The house has a porch,

Has the house a purch? The house has not a porch,

(=it is not the house that has

The house has not a porch, (= it is not a porch that the

The house has not a porch,

ने वोशंद हैंपूरा वरवर्तन. arour type i oixin; oux & oldin grain exel-

ov the aquious Novair.

the equipme our froncis. oux free Orines & oixia;

को उरक्षेत्र हैपूरा में कांग्रंथ.

ova sper groce i oixia.

12. EXERCISES.

Olnia Exec Digar. Olniat Digas Exovoir. Έχουσι θύρας αί οίκιαι; Οὐ θύρας έχουσιν. H olnia oun Ext. Dugas. Oun Ext. Grocky if ολεία; Πολεία οὐ στοὰν έχει Οὐ στοὰν έχει olxia. Oux Exover at olxia exact; -0 ozia: Exouciv. Où ozia: Exouciv ai oiziai. στοὰ τῆς οἰκίας σκιὰν ἔχει. Θύρα οἰκίας.

θύραι της οἰκίας.—Αι εστίαι τῶν οἰκιῶν.—Σφαῖραν έχεις;—Οὐκ έχω σφαῖραν.—Οὐκ εχετε σφαίρας;—Σφαίρας έχομεν.—Οὐκ εχομεν τὰς σφαίρας.

II. Render into Greek.

Have you a ball?—I have a ball.—I have not a ball.

Have they not balls?—They have balls.—Have we balls?—We have balls.—A shadow.—A shadow of a ball.—Has the ball a shadow?—The ball has a shadow.

The balls have shadows.—The door of the house has a shadow.—Has not the house a door?—It has a door.—The house has not a portico.—Have not the houses hearths?—They have hearths.—The hearth of the house.

FOURTH LESSON.

13.	τίς ;	who?
	τί;	what?
	έγώ,	I.
	ήμεῖς,	we.
	δ παῖς,	the boy.

σφῦριὰ, a hammer,
G. σφύρὰς, of a hammer.
ἡ σφῦρὰς the hammer.

Rem.—Quantity and Accent in Decl. 1.

- 1. The ending us in this Decl. is always long; as, σφέρῶς.
- 2. The Acc. ending in ar, is like the Nom.; as, og von, og v-อูนั้ง, ฮะเนี. ฮะเนี้ง.
- 3. The Dual ending in α is always long; as, σφύρα, οἰκία.
- 4. The Nom. Pl. in αι is short; as, σφυραί, σκιαί.
- 5. Hence σφῦρᾶ, σφῦρᾶν, σφῦραι, Properispomena. σφύρας, σφύρα, Paroxytone (Intr. § 4.5).

TÍ EZEIG ; σφυραν έχω, τίς σφυραν έχει; έγω σφιραν έχω, ήμεῖς έχομεν σφύρας, TÍ ÉZETE; σφαίρας έχημεν,

what have you? I have a hammer. who has a hammer? I have a hammer. we have hammers. what have you? we have balls.

Rem.—Observe, the Personal Pronouns εγώ, ημεῖς, &c. are omitted with the verb, except where required by emphasis; as,

τί ἔχω ; τί έχω έγώ; τί έχομεν ήμεῖς; σφαίψας έχομεν, τας σφαίρας έχομεν ήμεις; oΰ

what have I? what have 1? what have we? we have balls. have we the balls?

14. ov, no. raí, yes, certainly.

Exec the oquipar o muis ; | has the boy the ball? ναί, έχει την σφαίραν, ούκ έχει την σφυραν; ού, την σφυραν ούκ έχει,

Yes. he has the ball. has he not the hammer? No. No, he has not the hammer. 15. in, among; a Preposition. ἐν τῷ, in the, (Governs the Dat. only).

Rem.—év is proclitic (Intr. § 4. 7).

ér olzía, દેષ રહ્યું ભોત્રાંજ, έν τῆ σχιᾶ τῆς οἰχίας, τί έγεις έν τῆ οἰκία; ό παῖς σφαῖραν ἔχει ἐν τῆ οἰκία. | the boy has a ball in the house.

in a house. in the house. in the shadow of the house. what have you in the house?

16. Exercises.

I. Render into English.

Τί έχεις; - Σφαίραν έχω. Τί έχομεν ήμεις; $-\Sigma φύρας ἔχετε. Οὐκ ἔχομεν οἰκίας; <math>-Οὐκ$ έχετε οικίας.—Έχει θύρας ή οικία ;—Ναί, θύρας έχει.—Έχει ή ολεία στοάν; Ού, ή ολεία οὐ στοαν έχει.-Τί έχετε έν ταῖς οἰκίαις;- Έστίας έν ταίς οἰκίαις ἔχομεν.—Τίς ἔχει τὴν σφαῖραν:— Έγω έχω την σφαίραν.—Ήμεις ού την σφαίραν έχομεν.— Ο παίς σφαίρας έχει. -- Ούκ έχει σκιάν ή θύρα της οικίας ;-Ναί, σκιὰν ἔχει.-Τί ἔχει ὁ παίς εν τη σκιά της οικίας; -Σφαίραν έχει.

II. Render into Greek.

A ball.—A hammer.—A shadow.—A shadow of a ball.—The shadow of a hammer.—The shadow of the hammer.—In the shadow of the hammer.—The boy.— What has the boy?—He has a ball.—Who has a hammer?—I have a hammer.— have hammers.—Have piai

we not houses?—Yes.—Have not the houses porches?—No, they have not porches.—Have they not hearths?—Yes, they have hearths.—What have you?—We have hammers in the house.—Has not the boy a ball?—No.

FIFTH LESSON.

17. Declension of ἐγώ, I.

	SING.
έγώ	I,
έμοῦ, μοῦ	of me,
έμοί, μοί	
έμέ, μέ	me.
	DUAL.
νώ	we two; us two,
v q v	of us two; to, for us two.
	PLUR.
ήμεῖς	we,
ήμῶν	of us,
ήμῖν	to, for us,
ήμᾶς	us.
	έμοί, μοί έμέ, μέ νώ νῷν ἡμεὶς ἡμῶν ἡμῖν

18. The forms, μοῦ, μοί, μέ, are enclitic, and never used when emphasis is required; but only the fuller forms, ἐμοῦ, ἐμοῦ, ἐμοῦ, ἐμοῦ, ἐμοῦ, ἐμοῦ, ἐμοῦ, ἀμοῦ, μοῦ, μοῦ, μοῦ, μοῦ a sentence or clause.

ἔχεις με,
 ἔμε,
 ἔμε,
 ἔμε ἔχεις,
 ἔμοὶ καὶ σοί,
 ἐμε καὶ σέ.
 οὐκ ἔμέ, ἀλλὰ σέ.
 you have me.
 you have me.
 you have me.
 you have me.
 not me and to thee (you).
 me and thee (you),
 not me, but thee (you).

2

19. καί, and. but.

άλλ' before a vowel; as, άλλ' ἐμέ, but me.

σύ, thou, you.
σοί, to, for thee, you.
σέ, thee, you.

I and you,
Not I, but you,
Not you (thee), but me,
The house and the door,
Not in the house, but in the
porch,
Not the ball, but the hammer,

ἐγὸ καὶ σύ.
οὐκ ἐγὸ, ἀλλὰ σύ.
οὐ σέ, ἀλλ ἐμέ.
ἡ οἰκία καὶ ἡ θύρα.
οὐκ ἐν τῆ οἰκία, ἀλλ ἐν τῆ στοᾶ.
οὐχ ἡ σφαῖρα, ἀλλ ἡ σφῦρα.

Accents.—Let the pupil read carefully over Introd. § 4.7, 8, in reference to the accents.

ή οἰκία μου, οἰκία μου,

ή οἰχία ἡμῶν, ἡμῶν ἡ οἰχία, οἰχία ἡμῶν, ὁ παῖς μου, παῖς μου, ἡ σχιά μου, τῆς σχιᾶς μου,

σκιᾶς μου, αὶ σκιαὶ ἡμῶν, ἡμῶν αὶ σκιαί, τῶν σκιῶν ἡμῶν, ἐν τῆ σκιᾶ μου, my house (the house of me).
a house of mine (a house of me).

our house (the house of us).

a house of ours (a house of us). my boy. a boy of mine.

my shadow.
of my shadow (of the shadow
of me).

of a shadow of mine.

our shadows.

of our shadows. in my shadow.

The pupil will remember that $\mu o \tilde{v}$ in these and similar examples is n = 0 emphatic.

20.

τίνα ; βακτηρία, ας, ή βακτηρία, whom? a staff. the staff.

τίνα ἔχετε;
σὲ ἔχομεν,
οὐκ ἐμέ, ἀλλὰ σὲ ἔχουσιν,
τίνα οὐκ ἔχουσιν;
οὐχ ἡμᾶς ἔχουσιν,
βακτηρίαν μου ἔχουσιν,

whom have you?
we have you (thee).
they have not me, but you.
whom have they not?
they have not us.
they have my staff (a staff of mine).

21. Exercises.

I. Render into English.

Ή σφαῖρα.—Ἡ σφαῖρά μου.—Οὐχ ἡ σφαῖρα, ἀλλ' ἡ σφῦρα.—Οὐχ ἡ οἰκία, ἀλλ' ἡ θύρα.— Σφῦρα καὶ σφαῖρα.—Αἱ σφῦραι καὶ αἱ σφαῖραι.
— Ἐγὼ καὶ ὁ παῖς.—Οὐκ ἐγώ, ἀλλ' ὁ παῖς.—Τἰ ἔχει ὁ παῖς ;— Ἐχει τὴν βακτηρίαν μου.— Ὁ παῖς ἔχει σφύρας καὶ σφαίρας.—Αἱ οἰκίαι ἔχουσι θύρας καὶ στοάς.—Οὐχ ἐστίας ἔχουσιν αἱ οἰκίαι ἡμῶν ;—Ναί, ἑστίας ἔχουσιν.—Τὶ ἔχει ὁ παῖς μοῦ ἐν τῆ σκιᾳ τῆς θύρας ;—Βακτηρίαν ἔχει.— Τίνα ἔχετε ;—Σὲ ἔχομεν.—Οὐκ ἐμὲ ἔχετε, ἀλλὰ τὴν βακτηρίαν μου.— Ὁ παῖς ἔχει με ἐν τῆ θύρα.—Οὐκ ἐμὲ ἔχει, ἀλλὰ σέ.

II. Render into Greek.

A staff.—My staff.—A staff of mine.—Have you a staff of mine?—Who has my staff?—The how has a

staves.—Has he not our hammers?—No, he has not our hammers.—The boy has hammers and balls.—Whom has the boy?—He has me.—He has not me, but you.—He has not us.—What has he?—He has my staff.—What has the house?—It has doors and hearths.—Has it not porches?—No, it has not porches.—It has not porches, but doors.—In the shadow of the door.—In the houses.—What have we in the houses?—We have staves and balls.

SIXTH LESSON.

22.

σύ, thou, you.

N. σύ G. σοῦ D. σοί A. σέ	sing. you = thou, of you = of thee, to, for you, you.
N. A. σφώ G. D. σφῷν	DUAL you two, of you two; to, for you two.
	PLUR.
	you = ye,
G. ὑμῶν	
D. ὑμῖν	to, for you,
Α. ὑμᾶς	you.

As before remarked, we render the Sing. by you, instead of thou. The pupil will easily distinguish when the Sing. is required, and when the Plural.

Rem. 1.—σοῦ, σοί, σέ, are enclitics, like μοῦ, μοί, με (a). But when emphatic, they are orthotone, i. e. retain their accent, like έμοῦ, έμοί, έμό (b).

(a) η οίχία σου, ἔχω σε,
 ἐμοὶ καὶ σοί,
 οὐκ ἐμέ, ἀλλὰ σέ,
 οἐ ἔχω, οὐ τὴν σσαῖράν σου,
 I have you.
 not me, but you.
 I have you, not your ball. έχω σε, (b) έμοὶ καὶ σοί, οὐκ έμέ, ἀλλὰ σέ,

ή σφαῖρα ὑμῶν, ὑμῶν ἡ σφαῖρα, σφαῖρα ὑμῶν, | a ball of yours.

Rem. 2.—In constructions like ή οίκια μου, ή οίκια σου, μοῦ and σοῦ are always enclitic; hence never μοῦ ἡ οἰκία, σοῦ ἡ οἰκία, unless preceded by other words so that they can throw back their accent, and stand without emphasis; as,

έχει μου την οικίαν, ούκ έχω σου την σφαίραν, Βιιτ, ή σφαῖρα ήμῶν, ὑμῶν, οτ, ἡμῶν, ὑμῶν ἡ σφαῖρα,

he has my house. I have not your ball. our, your ball.

23. You, not I, | σύ, ἀλλ' οὐκ ἐγώ; σύ, οὐκ ἐγώ, | less | σύ, καὶ οὐκ ἐγώ. | frequent. | ἐν τῆ οἰκία, ἀλλ' οὐκ ἐν τῆ στοᾶ, ἐν τῆ οἰκία, αὐκ ἐν τῆ στοᾶ, | ἐν τῆ οἰκία. καὶ οὐκ ἐν τῆ στοᾶ.

τρέχω, I run, am running. Ind. Pres. like ἔγω.

		sing.
1 Pers.	τρέχω	I run, am running,
2 Pers.	τρέχεις	you run, are running,
3 Pers.		he, she, it runs, is running.
		DUAL
2 Pers.	τρέχετον	you two run, are running,
	τοέχετον	they two run, are running.
		PLUR.
1 Pers.	τρέχομεν	we run, are running,
2 Pers.	τυέχετε	you (ye) run, are running,
3 Pers.		they run, are running.

We are running,
We do not run,

→ Does not the boy run?
He does run, he runs,
He is running in the house,

τρέχομεν.
ἡμεῖς οὐ τρέχομεν.
οὐ τρέχει ὁ παῖς ;
τρέχει.
τρέχει ἐν τῆ οἰκία.

25. Exercises.

I. Render into English.

Τίς τρέχει; - Έγω τρέχω. Οὐκ ἐγώ, ἀλλὰ σὺ τρέχεις. - Σύ, ἀλλὶ οὐκ ἐγω τρέχω. - Οὐ τρέχετε, τρέχετε ὑμεῖς; - Ναί, τρέχομεν. - Ύμεῖς τρέχετε, ἀλλὶ οὐχ ἡμεῖς. - Οὐκ ἐγὼ τρέχω, ἀλλὶ ὁ παῖς. - Ύμεῖς ἐν ταῖς στοαῖς τρέχετε. - Οὐκ ἐν τῆ οἰκία τρέχει ὁ παῖς, ἀλλὶ ἐν τῆ στοὰ. - Έν ταῖς στοαῖς τῶν οἰκιῶν τρέχομεν. - Σὺ καὶ ἐγώ. - Ἡ οἰκία

ἔχει ὁ παῖς;—Σὲ ἔχει.—Οὐ σὲ ἔχει, ἀλλ' ἐμέ.— Οὐχ ἡμὰς ἔχει, ἀλλ' ὑμὰς.—Οὐ σὲ ἔχει, ἀλλὰ τὴν σκιάν σου.—Ἐγὼ τοέχω καὶ σὺ τοέχεις.— Ἡμεῖς τοέχομεν καὶ τοέχετε ὑμεῖς.

II. Render into Greek.

My ball.—Not my ball, but my staff.—Who has your ball?—The boy has my ball.—The boy has not our ball.

The boy has our hammers.—Not I, but the boy.—You, not we.—Has not the boy my staff?—The boy has your staff.—No, he has not my staff.—The boy has hammers and staves.—What has the house?—It has doors and hearths.—It has doors, and not porches.—Who is running?—I am running.—Are not you running?—We are not running.—The boy is running in the porch.—They are running in the shadow of the porch.

SEVENTH LESSON.

26. εἰμί, <i>I am</i> (Irregu	ilar).
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Ind. Pres.	SING.	
1	εἰμί	I am,
· 2	εĨ	you are,
3	έστί(ν)	he, she, it, is.
	DUAL.	
2	ἐστόν	you two are,
3	έστόν	they two are.
	PLUR.	
1	έσμέν	we are,
2	έστέ	you are,
3	είσί(ν)	they are.

27. ποῦ; | where?
ε, 'κουή: τοῦνοῦ, | here.
επίνο της έκεῖ, | there.

γωνία, ας, ή γωνία, a corner.
the corner.

ποῦ εἰ;
ἐνταῦθά εἰμι,
ποῦ ἐστιν ὁ παῖς;
ἔστιν ἐν τῆ γωνία,
ἐν τῆ γωνία ἐστίν,
ἔστιν ὁ παῖς ἐν τῆ οἰχία;
ἔστιν,
οὐκ ἔστιν,
ποῦ εἰσιν αἱ οἰχίαι;
ἐκεῖ εἰσιν, ον εἰσὶν ἐχεῖ,
οὔκ εἰσιν ἐκεῖ,
ἐχεῖ εἰ σύ;
οὔκ εἰμι,

where are you? I am here.
where is the boy?
he is in the corner.
is the boy in the house?
he is.
he is not.
where are the houses?
they are there.
they are not there.
are you there?
I am not.

There is, there are,
There is not,
There are not,
There is a door in the house,
There are doors in the house,

ἔστι(ν), εἰσί(ν). οὐκ ἔστι(ν). οὔκ εἰσι(ν). ἔστι θύρα ἐν τῆ οἰκία. εἰσὶ θύραι ἐν τῆ οἰκία.

Accents.—εἰμί is enclitic throughout the Pres. Ind. except the 2 Sing. εἶ. Except,

- At the beginning of a sentence, as, ἔστιν οἰκία, εἰσὶν οἰκίαι.
- ἔστι(ν) becomes Paroxytone in such cases, and also after οὐκ, ἀλλ', εἰ, ὡς, μή, καί, as, οὐκ ἔστιν, ἀλλ' ἔστιν, εἰ ἔστιν, ὡς ἔστιν, καὶ ἔστιν.
- 3. All dissyllabic enclitics become orthotone, i. e. retain their accent, after a Paroxylone; as, 3 vou éarly, olului elalv.

τίς τρέγει; ούκ έγω τρέχω, ούχ έγω τυέχω, άλλα σύ, οὐ σὰ ἐμὲ ἔχεις, ἀλλ' ἐγὰ σέ,

ούχ ὁ παῖς τρέχει, ἀλλ' ἐγώ,

Who runs? I do not run. I do not run. but you. (=it is not I that run, but you). you have not me, but I you, (=it is not you that have me, &c.) The boy does not run, but I, (literally = not the boyruns, but I).

28. Exercises.

I. Render into English.

Ποῦ εἰ;—Έν τῆ γωνία εἰμί.—Έστιν ὁ παῖς ἐν τῆ γωνία τῆς οἰχίας;—Οὐκ ἔστιν ἐκεῖ, ἀλλ' ἔστιν ἐν τῆ στοὰ τῆς οἰχίας.—Έχει στοὰν ἡ οἰκία;—Λι οἰκίαι ἡμῶν στοὰς ἔχουσιν.—Έστι θυρα ἐν τῆ οἰκία μου.—Εἰδι θυραι καὶ ἑστίαι ἐν ταῖς οἰκίαις ἡμῶν.—Ποῦ εἰαν μι σφαῖραι;—Λι σφαῖραι οὐκ αῦτοῦ ἐἰσιν ἀλλ, ἐν τῆ γωνία.—Οῦκ ἐστε ὑμεῖς ἐν τῆ σκιὰ τῆς οἰκίας; ἀλλ' ὁ παῖς ἐστιν ἐκεῖ.—Έχει α σφαίραν ὁ παῖς; Οὐ σφαίραν έχει, άλλὰ βακτηρίαν.—Σφαίρας καὶ βακτηρίας έχει.—Ούχ ό παῖς βακτηρίαν έχει, άλλαου.—Ούχ ύμεῖς τρέχετε, άλλ' ήμεῖς.—Έγω, άλλ' οὐ σὺ τρέχεις.

II. Render into Greek.

Where are you?—I am not in a corner.—Is not the boy in a corner?—He is.—He is not.—Who is here?—The boy is here.—He is not here, but there, The is there, not here.—Who is here?—I am here.—We are here.—Not we, but you are here.—Who is running in the shadow of the house?—The boy is running there.—The boy is not love o naï, &c.) running there, but I.—There is a hearth in the corner of the house.—A corner of a house.—Not nere, but there.—There, not here,

EIGHTH LESSON.

29. The First Decl. Nouns in η.

ή νομή, the pasture.

		
		SING.
Ň.	νομή	a pasture.
G.	ขอนที่ร	of a pasture.
D.	νομή	to, for, with a pasture.
		a pasture.
v.	νομή	O pasture.
		DUAL.
N. A. V.	νομά	two pastures.
		of, and to, for, with two pastures.
		PLUR.
N.	νομαί	pastures.
G.	ง 0นฺ∞ึง	of pastures.
D.	τομαῖς	to, for, with pastures.
A.	νομάς	pastures.
V.	νομαί	O pastures.

So all nouns of this Decl. in η , as

κώμη, ης, ἡ κώμη, κρήνη, ης, ἡ κρήνη, a village. the village. a spring, a fountain. the fountain.

βοῦς, ὁ βοῦς, ἡ βοῦς, αὶ βόες, ὁ παῖς, ἡ παῖς, a cow (or ox).
the ox,
the cow,
the cows.
the boy.
the girl.

પ્રદોજવા, પ્રદોજજવા, he, she, it lies. they lie.

Note.—αι and οι in inflection at the end of words are generally short, in reference to accent. Hence σφῦραῖ, κεῖταῖ, not, σφύραῖ, κεῖταῖ. (Introd. § 4. 4, 5).

έστι βοῦς ἐν τῆ νομῆ, ποῦ κεῖνται αἱ βόες;

οὐ κεῖται ἡ βοῦς ἐν τῆ νομῆ;

there is a cow in the pasture.
where do the cows lie (lie the
cows)?
does not the cow lie in the
pasture?

REM.—To the auxiliaries do, does, did, &c., there is nothing in Greek to correspond; as,

Does the girl run? Is the girl running?
She does not run, is not running,
Does she not run?
She runs; she does run, is running,

τρέχει ἡ παῖς; (runs the girl?)
οὐ τρέχει, (she runs not).
οὐ τρέχει; (runs she not?)

Have you a ball?
I have (one),
I have not (one),
Has the house a door?
It has (one),
Has it doors?
It has,
No, it has not,
Is the boy in the house?
He is,
He is not,
Are the cows here?
They are not,

σφαϊραν έχεις;
έχω.
οὐκ έχω.
έχει θύραν ἡ οἰκία;
έχει.
θύρας έχει;
έχει.
οὔ, οὐκ έχει.
έστιν ὁ παῖς ἐν τῆ οἰκία;
έστιν.
οὐκ ἔστιν.
εἰσὶν αὐτοῦ αἱ βόρς;
οὔκ εἰσιν.

30. Exercises.

I. Render into English.

Ποῦ ἐστιν ὁ παῖς;—Τοἐχει ἐν τῆ νομῆ.—
Ποῦ κεῖται ὁ βοῦς;—Ο βοῦς κεῖνται ἐν τῆ γονίᾳ τῆς νομῆς.—Αὶ βόες οὐκ αὐτοῦ κεῖνται, ἀλλ' ἐν τῆ σκιᾳ τῆς οἰκίας.—Ποῦ τρέχει ἡ παῖς;—Η παῖς τρέχει ἐν τῆ στοᾳ.— Έχει στοὰν ἡ οἰκία;— Έχει.—Οὐκ ἔχουσιν αὶ οἰκίαι ἡμῷν στοάς;—Οὐκ ἔχουσιν.—Η κώμη.—Τῆς κώμης.—Αὶ κῶμαι.—Αἱ οἰκίαι τῆς κώμης.—Ποῦ ἐστιν ἡ οἰκία σου;—Η οἰκία μοῦ ἐστιν ἐν τῆ κώμη.—Ποῦ ἐστιν ἡ κρηνή κεῖται ἐν τῆ κώμη.—Οὐκ ἐν τῆ κώμη κεῖται, ἀλλ ἐν τῆ νομῆ.—Αἰ βόες κεῖνται ἐν τῆ γώνια τῆς νομῆς.—Η σφαῖρά μου κεῖται ἐν τῆ κρήνη.

or man week to the demote

II. Render into Greek.

The boy and the girl—The ox and the cow.—

Where is the girl?—She is in the house.—Where is the boy?—He is running in the pasture.—Not in the pasture, but in the Village.—What has the Village?—It has houses and fountains.—Our villages have fountains.—

Who is running in the village?—The boy is running there.—Where does the cow lie?—She lies in the corner of the pasture.—The cows are running in the pasture.—Has the boy a staff?—He has.—He has not.—I have a staff, but not (åll ovy) you.—You have not (ovy vuer, &c.) staves, but we.

NINTH LESSON.

31. The First Decl. Nouns in a.

χλαῖνἄ, a cloak ἡ χλαῖνἄ, the cloak.

SING.	DUAL.	PLUR.
Ν. χλαῖνὰ G. χλαίνης D. χλαίνη Α. χλαῖνὰν V. χλαῖνὰ	Ν. Α. V. χλαίνα G. D. χλαίναιν	N. χλαῖταῖ G. χλαινῶν D. χλαίναις A. χλαίτᾶς V. χλαῖναῖ

So nearly all nouns of this Decl. in which α follows any other consonant than ρ ; as,

αីχανθὰ, ης, a thorn.
ἡ ἄχανθὰ, the thorn.
τῆς ἀχάνθης, of the thorn.
ῥίζὰ, ης, a root.
ἡ ῥίζὰ, the root.

έδοᾶ, ᾶς,
ἡ έδοᾶ,
ἡ πέτοᾶ, ᾶς,
πέτοαι,
πύλη, ης,
ἡ πύλη,

ε δο α seat.

the seat.

the rock.

rocks.

a gate.

ἡ πύλη,

the gate.

32. η, η--η, οὐ -οὐδέ (οὐδ')

or. either—or. not—nor.

A house or a door,
Where is the boy?
He is either in the village or here,
He is not here, nor in the village,
You have either a staff or a ball,
They have not a ball nor a hammer,

οἰχία ἢ θύρα.
ποῦ ἐστιν ὁ παῖς;
ἢ ἐν τῷ χώμη ἐστίν, ἢ αὐτοῦ.
οὐκ ἐνταῦθά ἐστιν, οὐδ' ἐν τῷ
 χώμη.
ἢ βακτηρίαν, ἢ σφαῖραν ἔχεις.
οὐ σφαῖραν οὐδὲ σφῦραν ἔχουσιν.

33. both—and,

τέ—τέ, (less common). τέ—καί. καί—καί.

σύ τε καὶ ἐγώ, ἥ τε οἰκία καὶ ἡ νομή,

ἔστι τε καὶ ἔχει, καὶ σύ, καὶ ἔγώ, καὶ ἔστι, καὶ ἔχει, both you and I.
both the house and the pasture.
he both is and has.
both you, and I.
he both is, and has.
both now, and always.

Rem.—ri—zai unite more intimately than zai—zai. ri—zai throws the principal stress on the second member introduced by the stronger zai; zai—zai makes the different members equally important; as,

જ્યુંજ રદ સવો વેદાં, સવો જ્યુંજ, સવો વેદાં, સવો જ્વુંર, સવો જ્યુંજ, સવો વેદાં, both now and always.
both now, and always.
alike then, and now, and always.

- The Observe, τε is enclitic, σύ τε, both you, η τε οἰκία, both the house. έγώ τε καί, both I and.
- Quantity and Accent.—1. Nouns of Decl. 1 with Gen. in ης have ŭ, not ū in the Nom. as, χλαῖνῷ, ἄκανθᾶ. Nouns with ūς in the Gen. generally have ū.
- 2. Questions.—χλαϊνά is accented on the Penult.—
 Why Perispomenon? (Introd. § 4.5.)
 χλαίνης, "Paroxytone? (Introd. § 4.5.)

34. Exercises.

I. Render into English.

Χλαῖνα.— Η χλαῖνά μου.—Ποῦ κεῖνται αὶ χλαῖναι ἡμῶν; — Αὶ χλαῖναι ἐν τῆ στοᾳ κεῖνται.

— Ἡ ἐν τῆ στοᾳ κεῖνται, ἢ ἐν τῆ σκιᾳ τῆς θύρας.—
Ποῦ εἰσιν αὶ ἄκανθαι; — Αἱ ἄκανθαί εἰσιν ἐν τῆ γωνίᾳ τῆς νομῆς. — Ἐχουσιν ἀκάνθας αἱ νομαί; —
Οὐκ ἀκάνθας, οὐδὲ πέτρας ἔχουσιν αἱ νομαί. —
Αἱ ῥίζαι τῶν ἀκανθῶν.— Αἱ ἄκανθαι, ἢ αἱ ῥίζαι.

— Ἡ αἱ νομαὶ, ἢ αἱ πέτραι ἀκάνθας ἔχουσιν. —
Αἱ νομαὶ ἀκάνθας τε καὶ πέτρας ἔχουσιν. —
Ποῦ κεῖται ἡ βοῦς; — Ἡ ἐν τῆ πύλη κεῖται, ἢ ἐν τῆ νομῆ. — Αἱ ῥίζαι τῶν ἀκανθῶν ἐν ταῖς πέτραις

εἰσίν.— Έστι πέτρα ἐν τῆ πύλη.—Εἰσὶν εδραι ἐν ταὶς πύλαις.—Αἱ οἰκίαι ἔχουσι στοάς τε καὶ εδρας.—Καὶ στοαί, καὶ εδραι.—Καὶ ρίζαι, καὶ ἄκανθαι.

II. Render into Greek.

My cloak.—Where is my cloak?—It lies in the porch.—Who has the cloaks?—The girl has both the cloaks and the balls.—The boy is either running or lying.—He is not running nor lying.—Both we run, and you.—Who does not run?—The boy does not run, nor I.—There are both seats and rocks in the pasture.—The rocks have seats.—The rocks have not (οὐχ αἱ πέτραι) seats, but the porches.—Do not the rocks lie in the village?—They lie either in the village or in the pasture.—In the village, not in the pasture.—Not in the house nor in the gate.—What have the thorns?—The thorns have roots.—The houses of the village have both gates and doors.

TENTH LESSON.

35. ὁ πατής, ἡ μήτης, the father. the mother.

ό πατής μου, ή μήτης ήμων, ό πατής καὶ ή μήτης μου, ό πατής καὶ ή μήτης μου, ό πατής μου καὶ ή σφαιςα, ό τε παῖς τρέχει, καὶ ή παῖς,

πε παῖς καὶ ή παῖς τρέχουσιν,

my father. our mother.

my father and mother.

my staff, and my ball. both the boy runs, and the girl. both the boy and the girl run. Rem. 1.—When a verb is joined to subjects of different persons, the *first* person takes precedence of the *second*, and the *second* of the *third*; as,

έγω καὶ σὰ τρέχομεν,
έγω καὶ ὁ παῖς ἐσμεν,
σύ τε καὶ ὁ πατήρ σου τρέχετε,
ήμεῖς τε καὶ ὑμεῖς ἔχομεν,
καὶ ἐγὼ τρέχω, καὶ σύ,
ἐγώ τε τρέχω, καὶ σύ,
καὶ ἐγὼ καὶ σὰ τρέχομεν,
ἐγώ τε καὶ σὰ τρέχομεν,

I and you run.
I and the boy are.
both you and your father run.
both we and you have.
both I run and you.
both I and you run.

ἐπί (ἐπ', ἐφ'), on. A preposition.
 ἐπὶ τοὺ, τῷ, τόν, (Governs the Gen. Dat. and Acc.)
 ἐπὶ τοῦ, on the.

Rem. 2.—The Prep. govern, some one, some two, and some three cases. We indicate the cases which they govern, by the Art. as, ἐπὶ τοῦ, the Gen. ἐπὶ τῷ, the Dat. ἐπὶ τόν, the Acc.

έπὶ τῆς οἰκίας, έπ' οἰκίας, έφ' ἔδρας, ποῦ κεῖται ἡ σφαῖρα; έφ' ἐστίας κεῖται, κεῖται ἐπὶ τῆς ἐστίας, on the house.
on a house.
on a seat.
where lies the ball?
it lies on a hearth.
it lies on the hearth.

Observe, \$\delta l\$, hefore a consonant.

\$\delta^2\$ " a smooth vowel.

\$\delta^2\$ " a rough vowel.

On the house, In the house,

έπὶ τῆς οἰκίας. ἐν τῆ οἰκία.

37. Exercises.

I. Render into English.

Τίς ἐστιν ἐν τῆ κώμη;— Ὁ πατήρ μού ἐστιν ἐκεῖ.— Ἡ μήτηρ μου οὐκ ἐκεῖ ἐστιν, ἀλλ' ἐνταῦθα. Ἐνταῦθά ἐστιν ἡ μήτηρ μου, ἀλλ' οὐκ ἐκεῖ.— Ποῦ κεῖται ἡ χλαὶνά μου;— Ἡ χλαῖνα σου ἐπὶ τῆς ἕδρας κεῖται.— Ποῦ κεῖνται ἡμῶν αἱ σφαῖραι;— Ἡ ἐπὶ τῆς πέτρας κεῖνται, ἢ ἐν τῆ κρήνη.— Εἰσὶ πέτραι ἐν τῆ νόμη;— Εἰσὶν ἐκεῖ καὶ πέτραι, καὶ ἄκανθαι.— Ὁ πατήρ μου καὶ ἡ μήτηρ εἰσὶν ἐν τῆ πύλη.— Τίς τρέχει;— Καὶ ὁ παῖς τρέχει, καὶ ὁ βοῦς.— Ἐγώ τε καὶ σὺ τρέχομεν.— Οὐχ ὑμεῖς τρέχετε, ἀλλ' ἡμεῖς.— Ὁ πατήρ μου ού σφύρας ἔχει, οὐδὲ σφαίρας.— Ἡ παῖς οὐ τρέχει ἐν τῆ στοᾶ, οὐδὲ ἐν τῆ σκιᾶ τῆς οἰκίας, ἀλλ' ἐπὶ τῶν πετρῶν.

II. Render into Greek.

My father.—My mother.—Where is my father?—Your father is in the village.—Our mother is not in the village, but in the house.—She is either in the porch, or on the seat.—The ball lies either on the gate, or in the spring.—My staff does not lie on the cloak, nor on the rocks.—The roots of the thorns are in the rocks.—The cows lie in the gate.—Who runs?—I and you run.—I and the boy run.—Both we and the cows run.—Either you run, or the cows.—You do not run (οὐχ ὑμεῖς τρέχετε), but we.—I do not run (it is not I that run, οὐκ ἐγώ &c.),

ELEVENTH LESSON.

Contracts of Decl. 1.

38. Some nouns in $\epsilon \alpha$ and $\alpha \alpha$ are contracted in all the cases; $\epsilon \alpha$ into $\tilde{\eta}$, and $\alpha \alpha$ into $\tilde{\alpha}$; as,

συκέα, συκη, a fig-tree. η συκη, the fig-tree.

SING.	DUAL.	PLUR.
N. συκ(έᾱ), η̄ G. συκ(έᾱς), η̄ς D. συκη̄ A. συκη̄ V. συκη̄	N. A. V. συχᾶ G. D. συχαῖν	N. συκαῖ G. συκῶν D. συκαῖς A. συκᾶς · V. συκαῖ

Accent.—Observe that an Acute Penult coalescing with an ultimate always produces a circumflex (Introd. § 3, Rem. 1); as, συκέα, συκή; συκάι, συκαϊ.

39. κάθημαι, κάθηται, κάθηνται, I sit, am sitting. he, she, it sits, is sitting. they sit, are sitting.

ή κόρη, ης, the maiden.
τίνες; who? (Plur.)
τὶ, something, any thing (enclit.)
οὐδέν, nothing.
πλήν, except, but, followed by a
Gen.

οὐδὲν πλὴν βακτηφίας, τίς πλὴν σοῦ; what have you?
I have something.
have you any thing?
the boy has something.
we have nothing.
we have not any thing.
I have nothing but a hammer.
nothing except a staff.
who but you? who except
you?

REM. 1.—Tis; who? Tives; who? Ti; what? are never enclitic: Ti something, any thing, is always enclitic and stands after some other word.

- Observe the double negative οὐπ ἔχει οὐδίν, lit. he has not nothing. This repetition of the negative is common in Greek.
- 3. Distinguish but for $\dot{a}\lambda\lambda\dot{a}$ from but = except, for $\pi\lambda\dot{\eta}\nu$.

41. ή μεῖἄ, ᾶς, ή κεφαλή, ῆς, ἐν τῆ χειρί,

the fly.
the head.
in the hand.

τί έχεις ἐπὶ τῆς κεφαλῆς;

ἔχω μυῖαν ἐπὶ τῆς κεφαλῆς,

τί ἔχεις ἐν τῆ χειρί;

ἔχω τι ἐν τῆ χειρί,

τί ἕχει ὁ παῖς ἐν τῆ κειρί:

τί έχει ὁ παῖς ἐν τῷ χειρί; σφῦραν ἐν τῷ χειρὶ έχει, what have you on your (Gr.
the) head?

I have a fly on my (the) head.
what have you in your hand?
I have something in my (the)
hand.
what has the boy in his (Gr.
the) hand?
he has a hammer in his (the)

A.M.M. 4.—The Art. is substituted in Greek for the Pronoun, in cases where the relation is a necessary one, or clearly implied in the connection. Thus, in English; "he suretched out his hand," "he raised his eyes;" "I send my son;" in Gr.; "he stretched out the hand," "he raised the eyes;" "I send the son."

I have in the hand = I have in my hand.

you have in the hand = you have in your hand.

the boy has in the hand = in his hand.

the girl has in the hand = the girl has in her hand.

There is a fly on my head,

There is a staff in my hand,

ἔστι μοι μυῖα ἐπὶ τῆς κεφαλῆς, or, ἔστι μυῖα ἐπὶ τῆς κεφαλῆς μου. ἔστι βακτηρία ἐν τῆ χειρί μου. ἔστι μοι βακτηρία ἐν τῆ χειρί. (lit. there is to me a staff in the hand).

πότε; νῦν, ἀεί, πότε τρέχει ὁ παῖς; νῦν τρέχει, ἀεὶ τρέχει, when?
now,
always.
when does the boy run?
he is running now, he runs always.

42. Exercises.

I. Render into English.

Ή συκῆ;—Αὶ ὁίζαι τῆς συκῆς.—Ποῦ εἰσιν αὶ συκαῖ;—Αὶ συκαῖ εἰσιν ἐν τῆ νομῆ.—Έχουσι συκᾶς αὶ νομαί;—Οὐ συκας ἔχουσιν αὶ νομαί, ἀλλ ἀκάνθας.—Τί ἔχει ἡ νομή;—Οὐδὲν ἔχει πλὴν συκῶν καὶ πετρῶν.—Τίνες ἐπὶ τῶν πετρῶν κάθηνται;—Ό πατὴρ καὶ ἡ μήτηρ μου ἐκεὶ κάθηνται.—Ποῦ κάθηται ἡ κόρη;—Έν τῆ στοᾳ κάθηται ἐπὶ τῆς ἔδρας.—Τί ἐν τῆ χειρὶ ἔχει;—Οὐδὲν ἔχει πλὴν τῆς χλαίνης (her cloak—lit. the cloak).—Ποῦ κάθηται ἡ μυῖα;—Ἐπὶ τῆς κεφαλῆς μου.—Ό παῖς οὐκ ἔχει οὐδὲν ἐπὶ τῆς κεφαλῆς πλὴν μυίας.—Πότε τρέχει ὁ παῖς;—Καὶ νῦν, καὶ ἀεί.—Έχω τι ἐν τῆ χειρί.

II. Render into Greek.

What has the boy?—He has something.—What has he in his hand?—He has a ball in his hand.—What has my father in his hand?—He has a staff in his hand.—The girl has a fly either in her hand or on her head.—Not on her (the) head, but in her hand.—Where are the maidens sitting?—They are sitting on a seat.—They are sitting in the porch, not on the rocks.—When does the girl sit on the rocks?—Now.—I have a fly on my head.—The ball is now lying (rūr κεῖται) in the spring.—The boy always runs in the house.—The pasture has both fig-trees and thorns.—Who are in the pasture?—I have nothing in my hand except a staff.

TWELFTH LESSON.

43. Masc. Nouns of Decl. 1. Nouns in as.

reartas, a young man, a youth. o rearias, the young man.

SING.	DUAL	PLUR.
 N. γεανίας G. γεανίου D. γεανία Α. γεανία V. γεανία 	N. A. V. νεανία G. D. νεανίαιν	N. νεανίαι G. νεανιών D. νεανίαις A. νεανίας V. νεανίαι

Rem. Nouns of the 1 Decl. in ας and ης are Masc. and make the Gen. in ov. Endings in ας are always long.

ή γλῶσσἄ, ης, the tongue.

Att. γλῶττἄ,*
ἡ μέλισσἄ, ης, the bee.

Att. μέλιττἄ,

πίπτω, I fall, am falling.

Ind. Pres. πίπτω, πίπτεις, πίπτει &c. like ἔχω.
πέμπω, εις, ει &c. I send, am sending.

44. ἀπό (ἀπ', ἀφ') away from, from. A Preposition. ἀπὸ τοῦ, from the. (Governs only the Gen.)

^{*} The Greek language was spoken in several leading dialects; of which the Attic, spoken at Athens, was the most highly cultivated, and employed in most kinds of literary composition.

έξ (ἐκ) out from, out of. A Preposition (proclitic).

έξ before a vowel, as έξ οἰκίας,

ἐκ before a consonant, as, έκ τῆς οἰκίας.

έκ τοῦ, out of the. (Governs only the Gen.)

ἀπὸ τῆς οἰκίας, ἀπὸ οἰκίας, οτ ἀπ' οἰκίας, ἀφ' ἔδρας, ἐκ τῆς κώμης, ἐξ ἀκάνθης, (away) from the house. from a house. from a seat. out from, out of the village. out of a thorn.

Out from, out of the porch,
(Away) from the porch,
On the porch,
In the porch,

έκ της στοᾶς. ἀπὸ της στοᾶς. ἐπὶ της στοᾶς. ἐν τῆ στοᾶ.

Render, I am running (away) from the house.

I am running out from the house.

I am running on the house.

I am running in the house.

ἔστι τι,ἔστι τι ;οὐδέν ἐστιν,οὐχ ἔστιν οὐδέν,

there is something.
is there any thing?
there is nothing.
there is nothing, there is not
any thing.

45. Exercises.

I. Render into English.

Ο νεανίας.—Οί νεανίαι.—Τί ἔχει ὁ νεανίας; —Γλῶσσαν ἔχει.—Οί νεανίαι γλώσσας ἔχουσιν.— Ἡ γλῶσσα τοῦ νεανίου.—Τῶν νεανιῶν αὶ γλῶσσαι.—Ό νεανίας γλῶσσαν ἔχει ἐν τἢ κεφαλἢ.— Ποῦ εἰσιν αὶ μέλισσαι;—Αὶ μέλισσαὶ εἰσιν ἐν τἢ νομἢ.—Ό παῖς μέλισσαν ἔχει ἐν τἢ χειρί.—Οὐκ ἔχει ὁ παῖς μέλισσαν ἐπὶ τἢς κεφαλὴς;—Οὕ, ἀλλ ἡ κόρη μυὶαν ἐν τἢ χειρὶ ἔχει.—Μέλισσα κάθηται ἐπὶ τῆς ἀκάνθης.—Πίπτω.—Τίς πίπτει;—Ἡμεῖς πίπτομεν.—Ἡ σφαῖρα πίπτει ἀπὸ τῆς ἔδρας.—Ἡ βοῦς τρέχει ἐκ τῆς νομῆς.—Αὶ κόραι ἐκ τῆς στοᾶς τρέχουσιν.—Ἡμεῖς πέμπομεν.—Τίνα πέμπομεν; —Ό πατὴρ τὸν νεανίαν πέμπει.—Ἡ μήτηρ τὴν κόρην ἐκ τῆς πύλης πέμπει.—Αὶ μέλιτται ἀεὶ αὐτοῦ κάθηνται.

II. Render into Greek.

The boy is running from the house.—The maidens are sitting in the house.—Not on the hearth, nor in the porch, but in the door.—In the gate, not in the shadow of the house.—Whom does my father send?—He sends either the youth or the maiden.—He sends the young man out of the village.—The cows are running out of the village.—What has the boy on his head?—He has a fly or a bee on his head.—He has either a hammer or a

distributed to the state of the n de beard The security is a distance in-real-The sends i-Both I am you seem - My more and morner seems

THE PRESENT LESSON.

E. Mar. None of Local L i zierrig, the till to

# * 2	36.4	P.II.
N. 2011; G. 2021;1 D. 2021;1 A. 2021;1 V. 2021;4	X.A.V. ziertā G.D. ziertzr	N. ziema G. ziema; D. ziema; A. ziemā; V. ziema

So bregittes, or, the artisan. o igiātr;, or, the labourer. the workman.

REM.-Many Nouns of Decl. 1 in 45, including all in 145, make the Vec. Sing. in ŭ; others make it in η. Those in ū; make ū; as, rearius. V. rearia.

47. uri (uri, aro). A Preposition. Meaning,—over against, hence, instead of, for. arri vov. (Governs only the Gen.)

I, instead of you, You, instead of me, A staff instead of a ball, We instead of you, You run instead of me,

έγω αντί σου. σὺ ἀντὶ έμοῦ. βακτηρία άντὶ σφαίρας. ήμεις ανθ' (οτ αντί) ύμων. συ τρέχεις άντὶ (οι άντ') έμοῦ. I send you instead of the youth, πέμπω σε άντι του νεανίου.

πλησίον, { near. (Adverbs, governing the Gen.)

πλησίον τῆς κώμης, | near the village.
ἐγγὺς τῶν πυλῶν, | near the gates.

Out from, out of the gates,
From (away from) the gates,
On the gates,
Instead of the gates,
In the gates,
Except the gates,
Near the gates,

έκ τῶν πυλῶν.
ἀπὸ τῶν πυλῶν.
ἐπὶ τῶν πυλῶν.
ἀντὶ τῶν πυλῶν.
ἐν ταῖς πύλαις.
πλὴν τῶν πυλῶν.
πλησίον, ἐγγὺς τῶν πυλῶν.

Render,

I send you out of the gate.

The father sends the young man from the fountain.

The bee sits on my head.

I have a bee in my hand instead of a fly.

There is nothing in the gate except a rock.

My cloak lies near the spring.

48. πόθεν (from ποῦ;) whence? (from where?)
ἐκεῖθεν (from ἐκεῖ), thence (from there).
ἐντεῦθεν (from ἐνταῦθα), hence (from here).
οἴκοι, at home.
οἴκοθεν, from home.
οἵκαδε, homeward, home.
οὕκε (οὐτ², οὐθ')—οὕτε, neither—nor (both not—and not).

πόθεν τρέχεις;
τρέχω έκειθεν, έντεῦθεν,
οἵκαδε τρέχω,
οὔτε έγὼ, οὔτε σύ,
οὔτε ένταῦθα, οὔτε έκεῖ,
οὔτε βακτηρίαν, οὔτε σφῦραν
ἔχω,
οὔτε κάθημαι, οὔτε κεῖμαι,

whence do you run?
I run thence, hence.
I am running home.
neither I nor you.
neither here nor there.
I have neither a staff nor a
hammer.
I neither sit nor lie.

49. Exercises.

I. Render into English.

Κλέπτης. Ο κλέπτης. Η κεφαλή τοῦ κλέπτου. Τί ἔχει ὁ κλέπτης ἐν τῆ χειρί; Εχει τὴν χλαϊνάν σου. Οἱ κλέπται τὰς χλαϊνας ἡμῶν ἔχουσιν. Χλαϊνας ἀντὶ βακτηριῶν ἔχουσιν. Πόθεν τρέχουσιν οἱ κλέπται; Έκ τῆς οἰκίας τρέχουσιν. Οἱ νεανίαι νῦν ἀπὸ τῶν κωμῶν τρέχουσιν. Εργάτης καὶ τεχνίτης. Ο ἐργάτης καὶ ὁ τεχνίτης. Οὐχ οἱ ἐργάται, ἀλλὶ οἱ τεχνῖται. Έργάται ἀντὶ τεχνιτῶν. Τί ἔχει ὁ ἐργάτης ἐν τῆ χειρί; Σφῦραν ἀντὶ σφαίρας ἔχει. Ο παῖς οἴκαδε τρέχει. Ποῦ κεῖται ἡ χλαῖνά μου; Πλησίον τῆς κρήνης κεῖται. Πόθεν πέμπει σε ὁ πατήρ σου; Οἴκοθεν πέμπει με. Οὐκ ἐκεῖθεν, οὐδὲ ἐντεῦθεν. Οὔτε αὐτοῦ, οὔτε ἐκεῖ. Οὔτε ἐν τῆ κώμη, οὔτε ἐν τῆ νομῆ. Η μέλιττα οὔτε ἐπὶ

II. Render into Greek.

Both the laborer and the artisan.—Not the laborer, but the artisan.—The artisan, not the laborer.—The artisan instead of the laborer.—Not a laborer nor an artisan. Neither laborers nor artisans.—Neither my cloak nor my hammer.—The artisan has his (the) cloak.—Whence runs the boy?—From home.—Not from home, but from hence.—The girl is running home (homeward).—My mother sits at home.—Does not your father send the young man home?—My father sends the young man out of the pastures.—The cows lie in a corner of the pasture.—There is a gate near the village.—There are neither fountains nor fig-trees in the village.—There is nothing in the village except houses.

FOURTEENTH LESSON.

50. τίς ἐργάτης; what laborer? what laborer? τίνες ἐργάται; what laborers? τίς οἰκία; what house? what houses?

That in the house,
The one in the house,
What youth do you send?
I send the young man (who is)
in the porch,

I send the one in the porch,
What balls?
The balls (which are) on the
seat,
Those on the seat,
What cloaks have we?

We have the cloaks (which are) near the hearth,

We have those near the hearth, [τὰς ἐγγὺς τῆς ἑστίας ἔχομεν.

ή ἐν τῆ οἰκίᾳ.

τίνα τεανίαν πέμπεις;
πέμπω τὸν ἐν τῆ στοῷ νεανίαν,
πέμπω τὸν νεανίαν τὸν ἐν τῆ
στοῷ.

τὸν ἐν τῆ στοῷ πέμπω.
τίνες σφαῖραι;
αὶ ἐπὶ τῆς ἔδρας σφαῖραι.
αὶ σφαῖραι αὶ ἐπὶ τῆς ἔδρας.
αὶ ἐπὶ τῆς ἔδρας.
τίνας χλαίνας ἔχομεν;
τὰς πλησίον τῆς ἐστίας χλαίνας ἔχομεν.

τὰς χλαίνας ἔχομεν τὰς πλησίον τῆς ἐστίας.

51. Exercises.

I. Render into English.

Τίς ἔχει τὴν χλαϊνάν μου; — Ο κλέπτης ἔχει τὴν χλαϊνάν σου. — Τίνα χλαϊναν ἔχει; — Τὴν ἐπὶ τῆς ἔδρας χλαϊναν ἔχει. — Ποῦ εἰσιν αἱ βόες; — Τίνες βόες; — Αἱ ἐν τῆ νομῆ βόες. — Οὐχ αἱ ἐν τῆ νομῆ βόες, ἀλλ' αἱ πλησίον τῆς κρήνης. — Αἱ ἐν τῆ κώμη οἰκίαι. — Οὐχ αἱ ἐν τῆ κώμη οἰκίαι, ἀλλ' αἱ ἐγγὺς τῆς κρήνης. — Αἱ πύλαι τῶν οἰκιῶν. — Αἱ πύλαι τῶν οἰκιῶν. — Αἱ πύλαι τῶν ἐν τῆ κώμη οἰκιῶν. — Τίνας συκᾶς ἔχετε. — Τὰς συκᾶς ἔχομεν τὰς ἐν τῆ γωνία τῆς νομῆς. — Τὰς πλησίον τῆς κρήνης, οὐ τὰς ἐνταῦθα

II. Render into Greek.

The hammer.—What hammer?—The hammer (which is) in the hand of the workman.—What cloak have you?—I have the one on the seat.—I have the one on the seat, not that (which is) near the spring.—I have neither the one on the seat, nor the one near the fig-tree.—What cow?—The one in the pasture.—When does the father send the young man home?—Both now and always.—The tongue of the young man.—A bee is sitting on the fig-tree (which is) in the pasture (ini the topy topy out for the young).

FIFTEENTH LESSON.

52. The Second Declension,

Ends in the Nom. Sing. in o_s and o_r (Attic endings of a few words, ω_s and ω_r).

os (and ωs) Masc. sometimes Fem. or (and ωr) Neut.

ο κηπος, the garden.

SING.	DUAL	PLUR.
Ν. κῆπος G. κήπου D. κήπφ Α. κῆπου V. κῆπε	Ν.Α.Υ. κήπω G. D. κήποιν	N. κῆποι G. κήπων D. κήποις A. κήπους V. κῆποι

So ὁ ἔμπορος, the merchant.
 ὁ πῖλος, the hat.
 ὁ ἵππος, the horse.
Fem. ἡ ὁδός, the rọad, way.
 ἡ χηλός, the chest.

- Rem.—Accent. 1. Observe **ππος is Properispomenon, except in those cases in which the ultimate is long, where it becomes Paroxytone (Introd. § 4. 4, 5).
- Oxytones in this Decl., as in Decl. 1, make the Gen. and Dat. in all the numbers Perispomena; as, όδός, όδοῦ, όδοῦ, όδοῦ, όδοῦ, όδοῦ, όδοῦς, χηλοῦ, χηλοῦ, &c.
- 53. εἰς, into. A Prep. (Proclitic.)
 εἰς τόν, into the. (Governs only the Acc.)

είς την οίκίαν, πέμπω είς τὰς κώμας, into the house.

I send into the villages.

From the,
Out from, out of the,
Instead of, for the,
On the,
In, among the,
Into the,
Near the,
Except the,

ἀπὸ τοῦ.
ἐκ (ἐξ) τοῦ.
ἀντὶ τοῦ.
ἐπὶ τοῦ.
ἐν τῷ, ἐν τοῖς.
ἐις τόν.
πλησίον, ἐγγὺς τοῦ.
πλὴν τοῦ.

Render, From the chest, ἀπὸ τῆς χηλοῦ.

Out of the chest.

Instead of the chest.

On the chest.

In the chest.

Into the chest.

Near the chest.

ποῖ ; whither? ἐκεῖσε thither. δεῦςο, λίτher.

Thus,

δίπτω, εις, &c. I throw, cast.

ποῖ δίπτεις τὴν σφαῖραν; δεῦρο τὴν σφαῖραν δίπτουσιν, δίπτει δίζαν εἰς τὸν πῖλόν μου, πέμπω ἐκεῖσε, whither do you throw the ball? they throw the ball hither. he throws a root into my hat. I send thither.

54. Exercises.

I. Render into English.

Τί ἔχεις ἐν τῆ χηλῷ;—Έχω ἐν τῆ χηλῷ τὴν χλαῖναν τοῦ ἐμπόρου.—Οὐ τὴν χλαῖναν, ἀλλὰ τὸν πίλον τοῦ ἐμπόρου ἔχεις.—Τί ἔχομεν ἐν τῷ κήπῷ;—Συκᾶς καὶ ἀκάνθας ἐν τῷ κήπῷ ἔχετε.
—Οὕκ εἰσι κρῆναι ἐν τοῖς κήποις;—Ναί, ἐν τοῖς κήποις κρῆναί εἰσιν.—Τί ἔχουσιν οἱ ἔμποροι ἐν

τοῖς πίλοις; — Οὐδὲν ἐν τοῖς πίλοις ἔχουσι πλὴν τῶν κεφαλῶν. — Τίς κάθηται ἐπὶ τοῦ ἵππου; — Οἱ νεανίαι ἐπὶ τῶν ἵππων κάθηνται. — Τρέχει ὁ ἵππος ἐν τῆ ὁδῷ; — Οὐκ ἐν τῆ όδῷ, ἀλλ' ἐν τῆ νομῆ τρέχει. — Ὁ ἵππος εἰς τὴν ὁδὸν τρέχει. — Ποῖ τρέχουσιν οἱ ἵπποι; — Οὐ δεῦρο τρέχουσιν, ἀλλ' εἰς τὴν νομὴν τὴν πλησίον τῆς κώμης. — Οὐκ ἐκεῖσε, ἀλλὰ δεῦρο. — Ποῖ ῥίπτεις τὴν (your) χλαῖναν; — Τήν τε χλαῖναν καὶ τὸν πὶλον εἰς τὴν χηλὸν ῥίπτω. — Ῥίπτω τὴν χλαῖναν ἀντὶ τῆς βακτηρίας. — Η σφαῖρα πίπτει εἰς τὴν χηλόν.

II. Render into Greek.

The workman has my.hat.—The workman has not $(oi\chi \ \delta \ i\varrho\gamma\acute{\alpha}\imath\eta\varsigma)$ your hat, but the artisan.—The artisan has neither a hat nor a cloak.—The merchant has both hats and cloaks.—The boy has nothing on his head except a hat.—What has he in his $(i\imath \ \tau \widetilde{\eta})$ head?—Nothing but a tongue.—Whither is the horse running?—He is either running hither, or into the road.—Neither thither nor into the pasture.—Into what $(si\varsigma \ \tau i\imath\alpha)$ pasture?—Into that near the village.—The ball falls into the garden.—The ball lies near the fountain.—The fountain (which is) in the garden.—Not the fountain in the garden, but that among $(i\imath)$ the rocks.—The pasture has nothing except rocks, and thorns, and fig-trees.—The boy sits on a horse.

SIXTEENTH LESSON.

55. The Second Declension.

τὸ ὁόδον, the rose (Introd. § 3. 1).

SING.	DUAL.	PLUR.
N. ῥόδον G. ῥόδου D. ῥόδφ A. ῥόδον V. ῥόδον	N. A. V. δόδω G. D. δόδοιν	N. ૄ ૄ ૄ ૄ ૄ ૄ ૄ ૄ ૄ ૄ ૄ ૄ

So, τὸ ἴον, the violet.
τὸ μῆλον, the apple.
τὸ δένδρον, the tree.

Exc.—δένδρον has commonly δένδρεσι(ν) instead of δένδροις in the Dat. Plur.

Rem.—Neut. nouns always have the Acc. and Voc. like the Nom. in all the numbers, and in the Plur. these three cases end always in α. The same rule applies to Adjectives, Pronouns and Participles.

ὁ ἀγοός, οῦ,
ὁ διδάσκαλος, ου,
ἡ βίβλος, ου,
ὁ μαθητής, οῦ,
ἡ μηλέα, ας,
the field.
the teacher.
the book.
the scholar, the learner.
ἡ μηλέα, ας,
the apple-tree.

56. Rule.—The Neut. Plur. in Greek generally takes a Singular verb; as,

τὰ ῥόδα ἔχει ἀχάνθας, ἔστιν ἴα ἐν τοῖς χήποις, τὰ μῆλα πίπτει,

the roses have thorns.
there are violets in the gardens.
the apples fall.

57. ἔτι, still, still further.
οὐκέτι, no longer.

έτι πίπτει τὰ μῆλα, οὐκέτι τρέχουσιν οἱ νεανίαι, ἡμεῖς οὐκέτι πέμπομεν, the apples are still falling. the young men no longer run. we no longer send.

αὐτόν, him. it Pl. αὐτούς, them. (Masc.)
 αὐτήν, her. it " αὐτάς, them. (Fem.)
 αὐτό, it. " αὐτά, them. (Neut.)

Do you send the young man? I send him;
Who has my hat?
The boy has it,
Has he not the balls?
He has not them,
Who has the roses?
The maiden has them,

πέμπεις τὸν νεαιίαν; πέμπω αὐτόν.
τίς ἔχει τὸν πῖλόν μου; ὁ παῖς ἔχει αὐτόν.
οὐκ ἔχει τὰς σφαίρας; οὐκ ἔχει αὐτάς.
τίς ἔχει τὰ ὁόδα; ἡ κόρη ἔχει αὐτάς.

Rem.—αὐτόν, αὐτήν &c. are often omitted in Greek, when they are easily understood from the connection.

Has the boy the hat?
He has it,
Does not the teacher send the books?
He sends them,

ἔχει ὁ παῖς τὸν πίλον; ἔχει (αὐτόν). οὐ πέμπει ὁ διδάσκαλος τὰς βίβλους; πέμπει (αὐτάς).

59. Exercises.

I. Render into English.

Τίς ἔχει ὁόδον; — Η κόρη ὁόδον ἔχει. — Αἱ κόραι ὁόδα τε καὶ ἴα ἔχουσιν. — Ἐστι ὁόδα ἐν τῆ χειρὶ τῆς κόρης. — Η μέλισσα ἐπὶ τῶν ὁόδων κάθηται. — Ὁ ἀγρὸς οὕτε ῥόδα ἔχει, οὕτε ἴα. — Ποῦ ἐστι τὰ δένδρα; — Τὰ δένδρα οὐκ ἐν τῷ κήπῳ, ἀλλ ἐν τοῖς ἀγροῖς ἐστιν. — Αἱ μηλέαι ἔχουσιν μηλα. — Αἱ ἐν τῷ κήπῳ μηλέαι μῆλα ἔχουσιν. — Οὐχ αἱ ἐν τῆ νομῆ μηλέαι, ἀλλ αἱ ἐγγὺς τῆς κρήνης μῆλα ἔχουσιν. — Οὐ τὰ ἴα, ἀλλὰ τὰ ῥόδα ἀκάνθας ἔχει. — Τίς ἔχει τὰς βίβλους; — Ὁ διδάσκαλος ἔχει αὐτάς. — Ὁ μαθητὴς οὐκέτι τὰς βίβλους ἔχει. — Τἱ ἔχει; — Ἐχει σφαίρας ἀντὶ βίβλων. — Τίς πέμπει τὰ ἴα; — Ἡ κόρη πέμπει (αὐτά). — Τίς ἔχει τὸν πὶλόν μου; — Οὐχ ὁ ἔμπορος, ἀλλ ὁ κλέπτης ἔχει αὐτόν.

II. Render into Greek.

An apple is falling.—The apples fall from the appletrees.—Do they not fall into the fountain?—Not into the fountain, but into my hat.—What has the young man in his hat?—He has either a ball or a book.—The scholar has in his hand both balls and books.—The maiden has in her hand both violets and roses.—She has nothing except roses.—She has roses instead of violets.—The teacher and the scholar are now in the field.—Who has the books?—The teacher has them.—Who has the apples?—The young man has them.—He has apples instead

of books.—The young man has still a book in his (the) hand.—Whither does the father send the young man?—He sends him hither.—He sends him neither into the field nor into the village.—The young men are sitting among (i) the trees.

SEVENTEENTH LESSON.

60. Adjectives of the First and Second Declension.

These are so called because they follow in the Masc. and Neut. the 2 Decl., and in the Fem. the 1 Decl.

κἄλός, beautiful, noble.

_		•	
		SING.	
ĺ	Masc.	Fem.	Neut.
N.	κἄλός	xἄλή	κἄλόν
G.	καλοῦ	καλης	καλοῦ
D.	καλῷ	$oldsymbol{arkappa}$ a $\lambda \dot{ ilde{\eta}}$	καλῷ
A.	καλόν	καλήν	καλόν
V.	καλέ	καλή	καλόν
		. DUAL.	
N. A. V.	καλώ	καλά	καλώ
G. D.	καλοῖν	καλαῖ ν	καλοῖν
		PLUR.	
N.	καλοί	καλα ί	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς
A.	καλούς	καλάς	καλά
V.	καλοί	καλαί	καλά

So, ἀγαθός, ή, όν, good. σοφός, ή, όν, wise. λευκός, ή, όν, "ite.



61. Rule.—Adjectives agree with their substantives in gender, number and case. So also Pronouns and Participles.

καλός κήπος, λευκαὶ οἰκίαι, ὀόδον λευκόν, διδάσκαλοί εἰσι σοφοί, χλαϊναν ἔχω καλήν, a beautiful garden.
white houses.
a white rose.
there are wise teachers.
I have a beautiful cloak.

Rem.—When the Noun has no Art. the Adj. may precede or follow it indifferently, as,

λευχὸν ὁόδον, ὁόδον λευχόν, ἔχω καλὰ ἴα, ἴα καλὰ ἔχω, ἴα έχω καλά, &c.

I have beautiful violets.

62. The Noun and Adj. with the Art. admit the following constructions;

The beautiful house, $\begin{cases} & \dot{\eta} \times \alpha \lambda \dot{\eta} \text{ oixia.} & (a) \\ & \dot{\eta} \text{ oixia } \dot{\eta} \times \alpha \lambda \dot{\eta}. & (b) \\ & \text{oixia } \dot{\eta} \times \alpha \lambda \dot{\eta}. & (b) \\ & \text{oi } \dot{\alpha} / \alpha \vartheta \text{ oi } \ddot{n} / \pi \sigma \iota. & (a) \\ & \text{oi } \ddot{n} / \pi \sigma \iota \text{ oi } \dot{\alpha} / \alpha \vartheta \sigma \dot{\iota}. & (b) \\ & \ddot{n} / \pi \sigma \iota \text{ oi } \dot{\alpha} / \alpha \vartheta \sigma \dot{\iota}. & (b) \end{cases}$

(a) When no special emphasis rests on the *Noun*, the natural position of the Adj. is as in (a), between the Art. and Noun; as,

ή λευκή οἰκία, the white house. οἱ ἀγαθοὶ ἔμποροι, the good merchants.

(b) But if the Noun is to be made emphatic, it can stand first, and the Adj. follow it with the Art.—The Noun in this case can have or omit the Art. according as the *first* conception is definite or indefinite.

ἡ κόρη ἡ καλή,
 κόρη ἡ καλή,
 (lit. the maiden, viz. the beautiful.)
 οἱ τεχνῖται οἱ σοφοί,
 τεχνῖται οἱ σοφοί,
 (artisans, the wise.)

Examples.

- (a) The beautiful house,
- (a) Not the beautiful house,
- (a) But the white house,
- (a) The good, not the beautiful girl,
- (b) Not the house, but the beautiful garden,
- (b) Both the rose, and the white violet,
- (b) The white roses, and the white violets,

ή καλή οἰκία. οὐχ ή καλή οἰκία, ἀλλ' ή λευκή οἰκία. ἡ ἀγαθή, ἀλλ' οὐχ ή καλή

παῖς. οὐχ ἡ οἰκία, ἀλλ' ὁ κῆπος ὁ

καλός. τό τε δόδον, καὶ τὸ ἴον τὸ λευ-

κόν. τὰ λευκὰ δόδα καὶ τὰ ἴα τὰ λευκά.

ποῖ; whither?

63. Exercises.

I. Render into English.

Χλαίνα λευκή.— Λευκός πίλος.— Ο λευκός πίλος. Ούχ ό λευκός πίλος, άλλ ή σφαίρα ή λευκή.
— Ο παίς σφαίραν έχει λευκήν.— Οί διδάσκαλοι έχουσι καλάς βίβλους.— Ο σοφός διδάσκαλος βί-

βλους έχει καλάς τε καὶ ἀγαθάς.—Ή καλὴ κόρη.
—Οὐχ ἡ καλὴ κόρη, ἀλλὶ ἡ ἀγαθή.—Οὐχ ἡ κόρη, ἀλλὶ ὁ πατήρ μου ὁ ἀγαθός.—Ποῦ εἰσιν αὶ καλαὶ κόραι ;—Έν τὴ λευκῆ στοὰ κάθηνται.—Οὐκ ἐν τὰ λευκῆ στοὰ κάθηνται.—Οὐκ ἐν τὰ λευκῆ στοὰ, ἀλλὶ ἐπὶ τῆς ἔδρας τῆς λευκῆς.—Ποῦ κεῖται ἡ βακτηρία σου ;—Οὐκ ἐπὶ τῆς καλῆς ἔδρας τῆς ἐν τῷ κήπω.—Ποῦ κεῖνται αὶ καλαὶ κλαῖναί μου ;—Έν γωνία κεῖνται τῆς λευκῆς χηλοῦ.—Πόθεν τρέχει ὁ ἵππος ;—Εκεῖθεν τρέχει.—Τρέχει ἐκ τοῦ πλησίον τῆς κώμης ἀγροῦ εἰς τὴν ὁδόν.—Τίς κάθηται ἐπὶ τοῦ ἵππου ;—Ο νεανίας ἐπὶ τοῦ ἵππου κάθηται.—Ποῖ πέμπει ὁ διδάσκαλος τὸν μαθητήν ;—Εἰς τὴν κώμην αὐτὸν πέμπει.

II. Render into Greek.

A wise young man.—A wise teacher.—A beautiful boy.

—A beautiful girl.—Beautiful maidens.—Where is the beautiful maiden sitting?—She sits among the trees in (ἐν τοῖς ἐν τῷ &c.) the garden.—Not among those in the garden, but among those in the field or the pasture.—The young men are neither sitting here nor there.—The garden has a beautiful spring.—The teacher has nothing but good books.—A good father.—A wise mother.—The wise teacher has a good scholar.—Whom does the father send hither?—He sends either the good workman or the wise artisan.—I and you send the young man home.—The apples are falling into the beautiful fountain.

EIGHTEENTH LI

64. Adjectives of the First and

Adjectives in $o_{\mathcal{S}}$ pure (o_{\mathcal{S}} prece have the Fem. in \bar{a} , thus, o_{\mathcal{S}}, \bar{a} , o η , except those in $\varrho oo_{\mathcal{S}}$, which has

πλούστος, α, ον.

		SING.
	Masc.	Fem
N.	πλούσζος	πλοι
G.	πλουσίου	πλοι
D.	πλουσίφ	πλο
A.	πλούσιον	πλο
v.	πλούσιε	πλο
		DUA
N.A.V.	πλουσίω	πλ
G. D.	πλουσίοιν	πλ
		\mathbf{PL}^{1}
N.	πλούσιοι	π :
G.	πλουσίοιν	π
D.	πλουσίοις	π
A.	πλουσίους	7 .
V.	πλούσιοι	s

Fem. (See 1st. Lε

So, σκολίός, ά, όν μακρός, ά, όν, μίκρός, ά, όν65. ὁ ποταμός, οῦ, the river. ό δάκτύλος, ου. the finger. ό ἄνθρωπος, ου, the man.

ό πλούσιος έμπορος, μηλον μικρόν, σχολιός ποταμός, μαχρά όδός,

the rich merchant. a small apple. a winding river. a long road.

66. Adjectives in the Predicate.

The road is crooked, The houses are beautiful, The roses in the garden are white. My father and mother are wise,

The young men and the maid-

ens are good.

The river and the road are long,

ή όδός έστι σχολιά. αί οίκίαι καλαί είσιν.

τὰ ἐν τῷ κήπφ ῥόδα λευκά

ό πατής καὶ ή μήτης μου σοφοί είσιν.

οί νεανίαι καὶ αἱ κόραι άγα-Doi Eigev.

ό ποταμός καὶ ή όδός είσι μακρά.

Rem .- When the Adj. refers to Nouns of different genders, if they be persons, the Masc. takes precedence of the Fem. and the Fem. of the Neut.; if things, the Adj. may agree with the nearest noun, or be put in the Neut. Plur. without regard to the gender of the Substantives.

παίζω, εις, &c. Iplay, sport (fr. παῖς, child).
 ώς, as (proclitic).
 οὖτως οτ οὖτω, thus, so.
 οὖτως—ώς, so—as.

ούτω σοφὸς ὡς ἐγώ, οὐχ οὖτω σοφὸς ὡς καλός, ὡς ἐγὼ τρέχω, οὕτω καὶ σὺ τρέχεις,

as wise as I.
not so wise as beautiful.
as I run, so also you run.

ωςπερ, just as.. ούτω καί, so also

ως περ πίπτει το δένδρον, ούτω | κεῖται, ως περ σύ, ούτω καὶ ἐγώ,

just as the tree falls, so it lies.
just as you, so also I.

68. Exercises.

I. Render into English.

"Εμπορος πλούσιος.—Ο ἔμπορος πλούσιός εστιν.—Οὐχ ὁ ἔμπορος, ἀλλ' ὁ τεχνίτης πλούσιός εστιν.—Οὐχ οὕτω πλούσιος ὡς ἀγαθός εστιν ὁ ἔμπορος.—Ἡ ὁδός εστι σκολιά.—Σκολιαί εἰσιν αἱ ὁδοὶ αἱ ἐγγὺς τοῦ ποταμοῦ.—Ἡ ὁδὸς οὕτε οὕτω μακριί ἐστιν, οὕτε οὕτω σκολιὰ ὡς ὁ ποταμός.— Ὁ ποταμὸς οὕτε μικρὸς οὕτε σκολιός εστιν.—Ό

δάκτυλός σου μακρός εστι καὶ μικρός.—Τί έχει ὁ παὶς ἐπὶ τοῦ δακτύλου;—Ο μικρὸς παῖς έχει ἢ μυῖαν ἢ μέλιτταν ἐπὶ τοῦ δακτύλου.—Τί ἔχει ἐν τῷ χειρὶ ὁ ἄνθρωπος;—Σφῦραν ἢ χλαῖναν ἔχει.—Ποῦ παίζει ὁ παὶς;—Ο παῖς ἐν τῷ κήπῳ παίζει.—Οἱ σοφοὶ νεανίαι ἐν τοῖς ἀγροὶς παίζουσιν.—Ποῖ τὴν σφαῖραν ῥίπτουσιν;—Ο νεανίας τὴν σφαῖραν εἰς τὴν κρήνην ῥίπτει.—Ἡ σφαῖρα εἰς τὸν ποταμὸν πίπτει.—Ὁ ἵππος ἐκ τῆς ὁδοῦ εἰς τὴν νομὴν τρέχει.—΄Ο πίλος καὶ ἡ χλαῖνά μου καλά ἐστιν.

II. Render into Greek.

A rich man.—The merchant is a rich man.—The artisan is not so rich as the laborer.—The laborers are rich.

—They are not so rich as wise.—The young man is not beautiful, but wise.—Not so wise as beautiful.—The scholar is not so wise as the teacher.—Who are playing in the gardens?—The boy and the girl are playing there. Who is running out of the river?—The man is running out of the river into the crooked road.—A small fly.—Small cloaks.—The fly (that is) on the cloak.—What fly?—The one on my finger.—What bee?—The one on the rose.—Whom does your father send into the village?—He always sends the wise youth.—Just as he sends the youth, so also he sends the workman.—The young man neither plays in the garden, nor sits on a horse, but throws his (the) ball into the river.

NINETEENTH LESSON.

69. Contract Nouns of the Second Declension.

Some nouns in eos, oos, eor and oor of this Decl. are contracted;

ò vóos, the mind,

τὸ ὀστέον, the bone.

			SING.		
N.	νόος	rovs		ὀστέον	όστοῦ:
G.	róov	vov		όστέου	ὀστοῦ
D.	νόφ	$oldsymbol{v} ilde{oldsymbol{ec{arphi}}}$		ο στέφ	ỏστῷ
A.	róor	_ข อบัง		οστέον	
v.	νόε	∌ oṽ		ἀ στέο ν	όστοῦν
			DUAL.		
N. A. V.	vóω	νώ		όστέω	δστώ
G.D.	vóow	ขอเีข		ὀστέοιν	ὀστοῖν
			PLUR.		
N.	vóoi	70ĩ		όστέα	ὀστᾶ
G.	νόων	ข๛ึข		οστέω ν	όστῶν
D.	νόοις	ขอเีร		όστέοις	ὀστοῖς
A.	vóovs	ขอบีร		όστέα	ὀστᾶ
	vóoi	voĩ		ὀστέα	ὀστᾶ

So, δόος, δούς, a stream. κάνεον, κανούν, a basket.

Accent.—νώ and ὀστώ (dual) irregular for νῶ and ὀστῶ (see 38. Accent), κανοῦν from κάνεον, irregular for κάνουν.

ό νοῦς τοῦ νεανίου, ἔχω ὀστᾶ ἐν τῷ κανῷ,

the mind of the young man.
I have bones in my (or, the)
basket.

70. Position of the Gen.

(a) Partitive Gen. (Lesson III.) Emphasis mainly on the governing noun. The Construction of this has already been given; as,

ή θύρα τῆς οἰκίας, τῆς οἰκίας ἡ θύρα, the door of the house.

(b) Adj. (or Attributive) Gen. Emphasis mainly on the Gen. The Gen. then has an Adj. force, and is placed like the Adj. either between the art. and noun, or after both with the art. repeated; as,

ή τῆς οἰκίας θύρα, ἡ θύρα ἡ τῆς οἰκίας, . \ the door of the house = the of-the-house door.

71. Examples.

(a) Partitive Gen. (emphasis chiefly on the governing noun).

The basket of the young man,
Not the basket of the young
man, but his (the) ball,
Both the cloak and the hat of
the man,

τὸ κανοῦν τοῦ νεανίου.
οὐ τὸ κανοῦν τοῦ νεανίου, ἀλλ'
ἡ σφαῖρα.
ἥ τε χλαῖνα, καὶ ὁ πῖλος τοῦ ἀνθρώπου.

(b) Adj. Gen.; (emphasis chiefly on the Gen.)

The cloak of the merchant,
Not the merchant's cloak,
but that of the artisan,
The youth's ball, and the workman's hammer,

ή τοῦ ἐμπόρου χλαῖνα.
οὐχ ἡ τοῦ ἐμπόρου χλαῖνα,
ἀλλ' ἡ τοῦ τεχνίτου.
ἡ τοῦ νεανίου σφαῖρα καὶ ἡ
σφῦρα ἡ τοῦ ἐργάτου.

72. Promiscuous Examples.

but the trees, Not the roses of the garden (i. e. the garden roses) but the roses of the field, The finger of the man, The finger, not the head of the man, Both the man's finger, and the youth's. Not the young man's finger, but the workmans head,

Not the roses of the garden,

The roses of the garden,

τὰ ρόδα τοῦ κήπου. οὐ τὰ ῥόδα τοῦ κήπου, ἀλλὰ τὰ δένδοα. οὐ τὰ τοῦ κήπου δόδα, άλλὰ τὰ ρόδα τὰ τοῦ ἀγροῦ. ό δάκτυλος τοῦ ἀνθρώπου. ό δάκτυλος, ούχ ή κεφαλή τοῦ άνθρώπου. ο τε του άνθρώπου δάκτυλος, καὶ ὁ τοῦ νεανίου. ούχ ό τοῦ νεανίου δάκτυλος, άλλ' ή κεφαλή ή τοῦ έργά-

OBS.—This last construction, η κεφαλή η &c. is chiefly employed when not only the Gen. but also the governing noun is to be contrasted with some other object.

73. What ball? That of the young man, The young man's, What hammer do you τίνα σφυραν δίπτεις; throw? I throw the merchant's, I throw that of the merchant, What horses are running? Not the teacher's horses, Not the horses of the teacher, But the scholar's, But those of the scholar,

ρίπτω την τοῦ ἐμπόρου. τίνες ιπποι τρέχουσιν; ούχ οἱ τοῦ διδασκάλου ἵπποι. άλλ' οἱ τοῦ μαθητοῦ.

74. Exercises.

I. Render into English.

Τί έχεις εν τῷ κανῷ ;— Όστὰ έχω.—Τὰ εν τῷ κανῷ ὀστὰ λευκά ἐστιν.—Τίς ὁοὺς;—Ό ἐν τῷ άγοῷ.—Οὐχ ὁ ἐν τῷ άγοῷ ὁοῦς, άλλ' ὁ πλησίον της κώμης.— Ο νούς του νεανίου.—Ουτε ό νούς, ούτε ή κεφαλή του νεανίου. "Ο του διδασκάλου νούς σοφός έστιν.—Ούκ έχεις την τοῦ έργάτου βακτηρίαν ;-Ού την τοῦ ἐργάτου βακτηρίαν έχω, άλλα την τοῦ πλουσίου εμπόρου.—Οὐ την βακτηρίαν έχω τοῦ ἐργάτου, ἀλλὰ τὸν πῖλον.— Τίνα σφαίραν φίπτεις; Οὐ τὴν τοῦ ἐμπόρου σφαίραν δίπτω, άλλὰ τὴν τοῦ άγαθοῦ μαθητοῦ. - Ήμεῖς τὴν μικοὰν σφαῖραν δίπτομεν, ἀντὶ τῆς τοῦ σοφοῦ νεανίου.— Η τοῦ ἐργάτου χλαῖνα οὐχ ούτω λευκή έστιν ώς ή τοῦ νεανίου.— Ως οί εν τῆ νομη ίπποι τρέχουσιν, ούτω τρέχουσι καὶ (also) οί τοῦ ἐμπόρου ἵπποι.—Οἱ ἡοῖ μικροί τε καὶ καλοί εἰσιν.—"Εστι καλά μηλα καὶ ῥόδα ἐν τῷ κανῷ. -Πόθεν τρέγουσιν αί βύες :- Έχ τοῦ ἀγροῦ εἰς τὸν ποταμὸν τρέχουσιν.

II. Render into Greek.

A white basket.—White baskets.—Our baskets are white.—The basket is not so white as the bones.—The

merchant's basket is not so white nor so small as the artisan's. The merchant's basket, is not so white as his (the) cloak.—The girl has small and white violets.—We have nothing but bones in the basket.—They have roses and violets in their (the) baskets, instead of roots and thorns.—A fly instead of a bee.—What has the thief?—He has my cloak.—He has the young man's cloak.—He has not the merchant's cloak, but his hat.—A ball is falling into my hat.—Whence does it fall?—Out of the figtree.—The apples fall from the apple-trees into the beautiful spring.—The little boy is sitting on the white seat.—The cow lies on the rocks, near the corner of the pasture.

TWENTIETH LESSON.

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    75. ὁ ἀδελφός, οῦ, the brother.
    ὁ νἰός, οῦ, the son.
    ἡ ἀδελφή, ῆς, the sister.
    ἡ ὀροφή, ῆς, the roof.
    ὁ χρόνος, ον, the time, time.
    τότε, then, at that time.
    πάλαι, of old, anciently.
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ὁ τῦν χρόνος,

ὁ χρόνος ὁ νυν,

οἱ τότε ἄνθρωποι,

οἱ ἄνθρωποι οἱ τότε,

οἱ πάλαι νεανίαι,

οἱ νεανίαι οἱ πάλαι,

ἱ νεανίαι οἱ πάλαι,

ἱ τhe present time (the now

time).

the men of that time (the

then men).
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Rem.—Adverbs following an Art. have the force of Adjectives.

76. The pupil will observe that whatever word or clause has an *Adjective* force can stand between the noun and its Art. or after both with the Art. repeated; as,

- 1. The Adjective,
- 2. The Adj. Gen.
- 3. The Adv. as Adj.
- 4. The Adj. clause,

- (a) ὁ σοφὸς ἄνθρωπος.
- (b) ὁ ἄνθυωπος ὁ σοφός.
- (c) ἄνθυωπος ὁ σοφός.
- (a) ή τοῦ τεανίου ἀδελφή.
- (b) ή άδελφη ή τοῦ νεανίου.
- (c) ἀδελφή ή τοῦ νεανίου.
- (a) οἱ νῦν ἄνθρωποι.
- (b) οι ανθρωποι οι νυν.
- (c) ἄνθρωποι οί νῦν.
- (a) ή έν τη οἰκία θύρα.
- (b) ή θύρα ή ἐν τῆ οἰκία.
- (c) θύρα ή έν τῆ οἰκία.

Thus, e. g.

What men?

- 1. The wise men,
- 2. The of-the-village men, (The men of the village),
- 3. The of-old men, (The men of old),
- 4. The near-the-river men, (The men near the river),

.τίνες ἄνθρωποι;

- (α) οί σοφοί ανθρωποι.
- (b) οἱ ἄνθρωποι οἱ σοφοί.
- (c) ἄνθρωποι οἱ σοφοί.
- (a) οι της κώμης ανθρωποι.
- (b) οἱ ἄνθυωποιοἱ τῆς κώμης
- (c) ανθρωποι οί της κώμης.
- (α) οἱ πάλαι ἄνθρωποι.
- (b) οἱ ἄνθρωποι οἱ πάλαι.
- (c) ἄνθρωποι οἱ πάλαι.
- (a) οἱ ἐγγὺς τοῦ ποταμοῦ ἄνθρωποι.
- (b) οἱ ἄνθρωποι οἱ ἐγγὺς τοῦ ποταμοῦ.
- (c) ανθυωποι οἱ ἐγγὺς τοῦ ποταμοῦ.

Rem.—In Examples (a) the emphasis is exclusively, or mainly on the Adj. or qualifying word or clause. In (b) and (c) there is additionally some emphasis on the first noun as contradistinguished from some other noun. (c) Differs from (b) only as it first presents the conception indefinitely, but immediately made definite by the Art. following; as, ανθφωπος ὁ ἀγαθός, a man, the good one — The good man.

77. The pupil will specially observe that whatever Adv. or clause has the force of an Adj. must immediately follow the Art.—He must guard against being misled by English constructions; thus,

The door in the house, not, $\dot{\eta}$ θύρα ἐν τῆ οἰχία.

but, $\dot{\eta}$ ἐν τῆ οἰχία θύρα.

or, $\dot{\eta}$ θύρα $\dot{\eta}$ ἐν τῆ οἰχία.

The cow near the river, not, $\dot{\eta}$ βοῦς πλησίον τοῦ ποταμοῦ.

but, $\dot{\eta}$ πλησίον τοῦ ποταμοῦ βοῦς.

or, $\dot{\eta}$ βοῦς $\dot{\eta}$ πλησίον τοῦ ποταμοῦ.

'H θύρα ἐν τῷ οἰχίᾳ, would mean, the door is in the house (ἐστίν understood), or, the door, when in the house; not, the door (which is) in the house. 'Η βοῦς πλησίον τοῦ ποταμοῦ, would mean, the cow is near the river (ἐστίν understood) or, the cow, when near the river; not, the cow which is near the river.

Examples.

Render,

The horse (which is) in the road. $\begin{cases} \dot{\delta} & \dot{\ell} v \, \tau \tilde{q} \, \dot{\delta} \delta \tilde{\varphi} \, \, \tilde{l} \pi \pi \sigma \varsigma. \\ \dot{\delta} & \tilde{l} \pi \pi \sigma \varsigma \, \, \dot{\delta} \, \dot{\ell} v \, \tau \tilde{q} \, \, \dot{\delta} \delta \tilde{\varphi}. \end{cases}$ The cow (that is) in the field. The rock near the stream.
The bones in the basket.
The boy on the roof.
The fountains in the village.
The apples in the apple-tree.

78. Observe also the various modes of rendering the Art. in connection with a Gen. or with an Adj. clause; thus,

τίνα ίππον έγεις: what horse have you? I have that of my brother. έχω τὸν τοῦ ἀδελφοῦ, I have my brother's. I have the one in the pasture. I have that which is in the έγω τὸν ἐν τῆ νομῆ, I have the one which is in the pasture. τίνας ίππους έγεις ; what horses have you? I have those of the merchant. τοὺς τοῦ ἐμπόρου ἔχω, I have the merchant's. I have those there. TOÙS ÉXEL ÉYOS I have those which are there. I have the ones which are there.

79. Exercises.

I. Render into English.

Ποῦ παίζει ὁ ἀδελφός σου; —Ο ἀδελφὸς καὶ ἡ ἀδελφή μου ἐν τῷ κήπῷ παίζουσιν. —Οὐκ ἐν τῷ τοῦ ἐργάτου κήπῷ, ἀλλ' ἐν τῷ τοῦ πλουσίου ἐμπόρου. —Ποῦ παίζει ὁ υίός σου; —Ό υίός μου παίζει ἐν τῆ σκιῷ τῆς οἰκίας. —Οὐκ ἐν τῆ τῆς οἰκίας σκιῷ, ἀλλ' ἐν τῆ τοῦ δένδρου. — Ἡμεῖς καθήμεθα ἐν τῆ τοῦ δένδρου σκιῷ. —Οὐ παίζουσιν οἱ υἰοὶ ἡμῶν πλησίον τοῦ ποταμοῦ; —Οὐκ ἐκεῖ παίζουσιν, οὐδὲ αὐτοῦ, ἀλλὰ πλησίον τῆς συκῆς. —Τίνα πέμπει ὁ πατήρ σου εἰς τὴν κώμην; —Τὸν ἀγαθὸν υἰὸν πέμπει. — Ἐγὰ καὶ ὁ ἀδελφὸς ῥίπτομεν τὴν σφαῖραν. —Τίνα σφαῖραν; —Τὴν ἐν τῆ

στοᾶ.—Την έπλ της έδρας της έν τη στοᾶ.—Πότε ψίπτετε την σφαίραν; — Εν τῷ νῦν χρόνῳ.—Οἱ νεανίαι τὰς ἐν τη χηλῷ σφαίρας ψίπτουσιν.—Οὕτε τὰς ἐν τη χηλῷ ψίπτουσιν, οὕτε τὰς ἐν τοῖς κανοῖς.

II. Render into Greek.

A wise son.—A good brother.—The beautiful sister.—Who has the beautiful staff?—My sister has it (αὐτήν).—Not the merchant's son, but his brother.—What hat has my son?—He has the hat of his (the) brother.—He has not his brother's hat but his books.—What staves has the father?—He has those of the young man.—He has not the young man's, but the merchant's.—What violets?—The beautiful ones in (τὰ καλὰ τὰ ἐν) the garden.—What roots?—The roots of the apple-tree.—Not the roots of the apple-tree, but those of the fig-tree.—The thorns of the rose.—Nothing is so beautiful as the rose.—Not roses but violets.—We have nothing in our (the) baskets except violets.

TWENTY-FIRST LESSON.

80. $\ell\mu\delta\varsigma$, $\acute{\eta}$, $\acute{o}v$, (from $\ell\mu\delta\tilde{v}$) my, mine. $\sigma\delta\varsigma$, $\sigma\acute{\eta}$, $\sigma\acute{o}v$, (from $\sigma\delta\tilde{v}$) thy, thine = your, yours. $\sigma\acute{\phi}llo\varsigma$, $\sigma\acute{v}$, a friend. $\sigma\acute{\phi}llo\varsigma$, $\sigma\acute{v}$, the friend. $\sigma\acute{v}llo\varsigma$ μov , a friend of mine.

φίλος μου, έμὸς φίλος, οτ φίλος ἐμός, ό φίλος μου, ὁ ἐμὸς φίλος, ὁ φίλος ὁ ἐμός,

a friend of mine.
a friend of mine.
my friend.
my friend.

Rem.—When my, thy, (your) &c. are to be made emphatic, ἐμός and σός are always used.

Have you my cloak?

I have not your cloak, but mine,

Your brother, not mine,
My friend, not the teacher's,

ἔχεις τὴν χλαϊνάν μου;
ἔχεις τὴν ἐμὴν χλαϊναν;
οὐ τὴν σὴν χλαϊναν ἔχω, ἀλλὰ
τὴν ἐμήν.
ὁ σὸς ἀδελφός, οὐχ ὁ ἐμός.
ὁ ἐμὸς φίλος, οὐχ ὁ τοῦ διδασκάλου.

81. ziros; of whom? whose? (Sing.) ziror; of whom? whose? (Plur.)

τίνος ἐστὶν ὁ ἵππος; ἐμός ἐστιν, ό ἵππος σός ἐστιν, ἀλλ' οὐκ ἐμός, τὴν τίτος ἔχεις βακτηρίαν; τὴν τίνος ἔχεις;

έν τοῦς τίνων κήποις εἰσίν;
έν τοῦς ἐμοῖς,
έν τοῦς τῶν φίλων ήμῶν,
τίνος ἐστὶν ἡ σφαῖρα,
ἔστι τοῦ ἀδελφοῦ μου,
ἔστι τοῦ ἐμοῦ ἀδελφοῦ,
τοῦ ἐμπόρου ἐστίν,
ἡ σφαῖρα ἐμή ἐστιν, ἀλλ' οὐ
τοῦ τεγνίτου,

whose is the horse?
it is mine.
the horse is yours, not mine.

whose staff have you?

whose have you (that of whom have you?)
in whose gardens are they?
in mine.
in those of our friends.
whose is the ball?
it is my brother's.
it is the merchant's.
the ball is mine, not the artisan's.

Rem.—If the question is, 'whose is a thing?' the Gen. of the Possessor is used; if, 'what does he possess?' the Dat. with έστι, or the Acc. with έχω.

Whose is the cloak?
The cloak is the workman's,
What is there to the workman?
(What has the workman?)
There is a cloak to the workman, i. e. the workman has a cloak,

τίνος έστιν ή χλαϊνα; ή χλαϊνά έστι τοῦ έργάτου. τί έστι τῷ έργάτη; τί ἔχει ὁ έργάτης; ἔστι χλαϊνα τῷ έργάτη, ὁ έργάτης χλαϊναν ἔχει.

Have you any thing beautiful?

We have nothing beautiful,

Have you beautiful houses?

We have,

We have beautiful ones,

We have the white ones

(which are) in the village,

What have you beautiful?

τί έχετε καλόν;

ἔχετέ τι καλόν;

ἔστιν ὑμῖν τι καλόν;

ὅστιν ἡμῖν τὶ καλόν.

ἔστιν ἡμῖν οὐδὲν καλόν.

ἔχετε καλὰς οἰκίας;

ἔχομεν.

καλὰς ἔχομεν.

τὰς λευκὰς ἔχομεν τὰς ἐν τῷ

κώμη.

τὰς ἐν τῷ κώμη λευκὰς ἔχομεν.

82. Exercises.

I. Render into English.

'Αδελφός.—'Ο ἀδελφός μου.—'Ο ἐμὸς ἀδελφός.—Οὐχ ὁ ἐμός, ἀλλ' ὁ σὸς ἀδελφός.—Πέμπω
τὸν (my) υίὸν εἰς τὸν ἀγρόν.—Τὸν τίνος υίὸν
πέμπεις;—Οὐ τὸν ἐμὸν πέμπω, ἀλλὰ τὸν σόν.—
'Έν τοῖς τίνος κήποις παίζουσιν οἱ νεανίαι;—'Έν
τοῖς καλοῖς τοῖς τοῦ ἐμπόρου.—Οὐκ ἐν τοῖς ἐμοῖς,
οὐδὲ ἐν τοῖς σοῖς παίζουσιν, ἀλλ' ἐν τοῖς τοῦ ἀγαθοῦ διδασκάλου.—Τίκος '΄ ΄΄ ἐγγὺς

τοῦ καλοῦ ὁοῦ;—Ἡ ἐμοί εἰσιν, ἢ τοῦ σοφοῦ τεχνίτου.—Τίνος εἰσὶν οἱ καλοὶ ἀγροί;—Οὐ τοῦ ἐμοῦ ἀδελφοῦ εἰσιν, ἀλλὰ τοῦ σοῦ.—Ποῦ εἰσιν οἱ φίλοι ἡμῶν;—Ἡ ἐπὶ τῶν πετρῶν, ἢ ἐν ταῖς στοαῖς κάθηνται.—Τὶ ἐστι τῷ φίλῳ μου;—Οὐδὲν τῷ φίλῳ σοῦ ἐστι, πλὴν βακτηρίας καὶ μικρᾶς χηλοῦ.
—Τί καλὸν ἔχεις;—Οὐδὲν οὕτε καλὸν ἔχω, οὕτε ἀγαθόν.—Οὐδὲν καλόν ἐστί μοι πλὴν ὁύδων καὶ ἴων.—Οὐκ ἔχει νοῦν ὁ νεανίας;—Σοφὸν νοῦν ἔχει.—Ἡ τοῦ μαθητοῦ γλῶσσα οὐχ οὕτω σοφή ἐστιν, ὡς ἡ τοῦ διδασκάλου.

II. Render into Greek.

What has my brother?—Your brother has a staff.— My father has nothing but a staff.—Whose staff has he? —He has mine.—He has not mine, nor the merchant's. but that of the wise artisan.—Has the teacher (any) books?—He has.—He has (some) good ones.—The teacher has not so good books as the scholar.—Neither I nor you have so good books as the teacher.-The teacher has a wise tongue.—What has (what is there to) the scholar?—There are to the scholar good books, and a good mind.—Has the artisan any thing beautiful?—He has something both beautiful and good.—What has he beautiful?—He has nothing beautiful except a small hammer.—He has a ball instead of a hammer.—Is not the hammer mine?—It is not yours, but your friend's.— Where does it lie?—It lies either on the hearth, or in the small chest, or near the beautiful fig-tree.

TWENTY-SECOND LESSON.

83. Contracted Adj. of the First & Second Declension. χρόσεος, α, or, golden.

			SING.			
	χούσ-εος,			χουσ-οῦς,	$ ilde{\eta},$	ovv
G.	χουσ-έου,	έūς,	έου	χουσ-οῦ,	η̃ς,	$o ilde{v}$
D.	χουσ-έφ,	έα,	έφ	χουσ-ῷ,	ų̈́,	φ̈
Α.	χούσ-εον,	έαν,	εον	χουσ-οῦν,	$\tilde{\eta} \nu$,	οῦν
v.	doubtful,	έα,	EOV		$ ilde{\eta},$	0 ũ v
			DUAL			
N. A. V.	χουσ-έω,	έã,	εω	χουσ-ώ,	ã,	ဖ ်
G. D.	χουσ-έοιν,	έαιν,	έοιν	χουσ-οῖν,	αĩr,	αĩν
			PLUR.			
N.	χούσ-εοι,	εαι,	εἄ	χουσ-οῖ,	αĩ,	ã
	χουσ-έων,			χουσ-ῶν,		
D.	χουσ-έοις,	έαις,	έοις	χουσ-οῖς,	αĩς,	οĩς
A.	χουσ-έους,	έᾶς,	εἄ	χουσ-οῦς,	ãς,	ã
v.	χούσ-εοι,	εαι,	εἄ	χουσ-οῖ,	αĩ,	ã

So, ἀργύρ εος, έα, εον, of silver. Contr. ἀργύρ-οῦς, α, οῦν. πορφύρ-εος, έα, εον, purple. Contr. πορφύρ-οῦς, α, οῦν.

Except that they contract throughout the Fem. Sing. into $\tilde{\alpha}$ instead of $\tilde{\eta}$; as $d\rho\gamma\nu\rho\ell\alpha$, $d\rho\gamma\nu\rho\tilde{\alpha}$.

Accent.—Observe the irregular accentuation; thus,

from χούσεος, χουσοῦς, regularly, χούσους. " χούσεὰ, χουσᾶ, " χούσᾶ. " χουσέω, χουσώ, " χουσῶ. " ἀργύρεος, ἀργῦροῦς. " ἀργύρους, &c. δ χουσός, οῦ, the go δ ἄψγῦψος, ου, the si τὸ ποτήψιον, ου, the cu ἡ τράπεζα, ης, the ta

the gold, gold. the silver, silver. the cup, (drinking-cup). the table.

A golden cup, The silver table, Purple cloaks, χουσοῦν ποτήριον. ἡ ἀργυρᾶ τράπεζᾶ. γλαῖναι πορφυραῖ.

ἐπί, upon, Prep. (Gen. Dat. Acc.).
 ἐπὶ τοῦ, (Gen.) on the.
 ἐπὶ τόν, (Acc.) on to the (motion on to).

ή χλαϊνα κείται έπὶ τῶν πετρῶν,
τὰ μῆλα πίπτει ἐπὶ τὰς πέτρας,
ἐπὶ τῆς τραπέζης,
ἐπὶ τὴν τράπεζαν,
ἡ σφαῖρα κείται ἐπὶ τῆς τραπέζης,
ἡ σφαῖρα πίπτει ἐπὶ τῆν τράπεζαν,
πεζαν,

the cloak lies on the rocks.

the apples fall on to the rocks.
on the table.
on to the table.
the ball lies on the table.
the ball falls on to the table.

ἀπὸ τοῦ, ἐκ τοῦ, ἀντὶ τοῦ, ἐπὶ τοῦ, ἐπὶ τόν, ἐν τῷ, εἰς τόν, from the.
out from the.
instead of, for the.
on the.
on to the.
in the.
into the.

Rem.—έπὶ τόν, differs from ἐπὶ τοῦ, as εἰς τόν differs from ἐν τῷ, thus,

ἐν, in, the being in.
ἐις, into, the coming in.
ἐπὶ τοῦ, on, the being on.
ἐπὶ τόν, on to, the coming on.

ἐπὶ τῆς χηλοῦ, ἐν τῆ χηλῷ, ἐπὶ τὴν χηλόν, εἰς τὴν χηλόν, on the chest.
in the chest.
on to the chest.
into the chest.

Render,

From the hearth, from the fig-tree.
Out of the basket, out of the chests.
Instead of a staff, instead of the cloak.
On the table, on the tongue.
On to the table, on to the rocks.
In the hat, in the mind.
Into the fountain, into the basket.
Except a ball, near the river.

A beautiful cloak of mine,

My purple cloak,

Not my purple cloak, but yours,

My beautiful cup is golden,

καλη χλαῖνά μου.
 ἐμη καλη χλαῖνα.
 ἡ πορφυρᾶ χλαῖνά μου.
 ἡ ἔμη πορφυρᾶ χλαῖνα.
 οὐχ ἡ ἔμη πορφυρᾶ χλαῖνα,
 ἀλλ' ἡ σή.
 τὸ ἔμὸν καλὸν ποτήριον χρυσοῦν ἐστιν.

85. Exercises.

I. Render into English.

Χουσούν ποτήριον.—Τὸ χουσούν ποτήριον καλόν εστιν.—Τὸ εμὸν ποτήριον ούχ ούτω καλόν εστιν, ώς τὸ σόν.—Τὰ σὰ ποτήρια ούχ ούτω .μικρά εστιν ώς τὰ τοῦ εμπόρου.— Ημίν εστιν άργυρά τε ποτήρια καὶ χρυσά.—Χρυσούν κανούν. -Οὐ χουσᾶ ἐστι τὰ κανὰ, ἀλλ' ἀργυρὰ.-Τί έχει ὁ παῖς ἐν τῷ χρυσῷ κανῷ;— Έχει καλὰ ἀργυρα μηλα.- Έχει άργυρας σφύρας, καὶ χρυσά ποτήρια.—Τὰ τίνος ποτήρια χρυσᾶ ἐστιν;—Οὐ τὰ ἐμὰ ποτήρια χουσᾶ ἐστιν, οὐδὲ τὰ σά, άλλὰ τὰ τῶν φίλων ἡμῶν.—Τί ἐστι τῷ ἐμπόρῷ ;—"Εστι τῷ ἐμπόρῷ χλαῖνα πορφυρὰ τε καὶ χουσῆ.—Ποῦ κείνται αί χλαϊναι; Εν τῆ χουσῆ χηλῷ κείνται. - Η σφαίρα οὐ κείται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει επὶ τὴν χηλόν.—Οἱ νεανίαι ἢ κάθηνται έπὶ τῆς ἔδρας, ἢ ἐπὶ τὴν ὀροφὴν τρέχουσιν.—Ό παῖς φίπτει τὴν σφαῖραν ἔπὶ τὴν οἰκίαν.

II. Render into Greek.

A friend of mine.—My friend.—Not my friend, but yours.—Both my friend, and the merchant's.—What has the merchant?—He has purple cloaks, and golden cups.

—The silver cup is not so beautiful as the golden one.—Whose is this golden cup?—Whose is it (\(\tau_i\tau_0\tildes\) \(\tildes\) \(\tilde

TWENTY-THIRD LESSON.

86. Declension 2. Attic Form.

ὁ ταώς, the peacock.

SING.	DUAL.	PLUR.
N. ταώς G. ταώ	Ν. Α. V. ταώ	N. ταφ G. ταῶν
D. ταῷ Α. ταών	G. D. ταῷν	D. ταῷς Α. ταώς
V. ταώς		V. ταφ

So, ή ξως, the morning, dawn, Exc. Acc. Sing. ξω. ο λαγώς, the hare.

τὸ ἀνώγεων, the dining-hall.

sing.	DUAL	PLUR.
N. ἀνώγεων G. ἀνώγεω D. ἀνώγεφ A. ἀνώγεων V. ἀνώγεων	N. A. V. ἀνώγεω G. D. ἀνώγεων	N. ἀνώγεω G. ἀνώγεων D. ἀνώγεως A. ἀνώγεω V. ἀνώγεω

Accent.—Gen. Sing. ταώ instead of ταῶ. ἀνώγεων Proparoxytone throughout, ω standing for o, and being regarded as having but half its usual length.

ή ἡμέρὰ, ᾶς,
ἡ ἐσπέρὰ, ᾶς,
ἡ μεσημβρία, ας,
ἡ οὐρά, ᾶς,
ὁ σκίουρος, ου,

the day.

the evening.

noon (μέση middle, ἡμέρα day).

the tail.

the squirrel, (σκιά, οὐρά, shadow-tail).

λαμβάνω, I take, catch.

87. πρό, in front of = before. A Preposition. πρὸ τοῦ, before the, (Governs only the Gen.)

πρὸ τῆς πύλης, πρὸ τοῦ χρόνου, πρὸ ἐσπέρας, πρὸ τῆς ἔω, πρὸ ἡμέρας, πρὸ τῆς ἡμέρας, Καὶς τημέρας, καὶς τῆμέρας,

ἀπὸ τοῦ, έχ τοῦ, ἀντὶ τοῦ, πρὸ τοῦ, έπὶ τοῦ, έπὶ τόν, έν τῷ, είς τόν,

from the. out from the. instead of the. before the. on the. on to the. in the. into the.

88. ἔρχομαι, I come, go. (Passive and middle form.)

Ind. Pres.

	SING.
1. ἔρχομαι,	I come, am coming.
2. ἔρχη,	$you\ come = thou\ comest.$
3. ἔρχεται,	he, she, it comes, is coming.
	DUAL
1. ἐρχόμεθον,	we two come.
2. ἔρχεσθον,	you two come.
3. ἔρχεσθον,	they two come.
	PLUR.
1. ἐρχόμεθα,	we come, are coming.
2. ἔρχεσθε,	you $(= ye)$ come, &c.
3. ἔρχονται,	they come.

πότε ἔρχεσθε;
πρὸ μεσημβρίας ἐρχόμεθα,
ὁ παῖς σχίουρον λαμβάνει, the boy catches a squirrel.

89. Exercises.

I. Render into English.

Τίς ἔρχεται ;— Έρχεται ὁ πατήρ μου.— Οὐκ ξοχεται είς την στοαν ή μήτηο σου ;—Ούχ ή έμη μήτηο ἔρχεται, ἀλλ' ή σή.—Ό ταώς.—Ταώ καὶ λαγώ.—Οί τε λαγώ καλ οί ταώ.—Τί λαμβάνει ό παῖς ;- Σκίουρον λαμβάνει.- Υμεῖς οὐ σκιούρους, άλλα λαγως λαμβάνετε.-Ούχ ήμεῖς τοὺς λαγώς λαμβάνομεν, άλλ' ύμεῖς.— Ήμεῖς τε καὶ ύμεις πρό τῆς εω είς τὸ ἀνώγεων ερχόμεθα.—Οί φίλοι ήμῶν πρὸ τῆς ἐσπέρας ἔρχονται.—Πότε πέμπει ὁ πατὴρ τὸν υίον;—Πέμπει αὐτὸν πρὸ της ημέρας.—Ή οὐρὰ τοῦ ταώ.—Οὐχ η οὐρά, άλλ' ή κεφαλή του ταώ.—Οὔτε ή του ταώ οὐρά, ούτε ή του σκιούρου.—Η του σκιούρου ουρά ούχ ούτω καλή εστιν, ώς ή τοῦ ταώ.—Πρὸ τοῦ χρόνου.-Ο κλέπτης πρὸ τῆς ξω ἔρχεται.-Αί βύες κεῖνται πρὸ τῆς πύλης.—Η ἕως ούχ οὕτω καλή έστιν ώς ή έσπέρα.—Τὸ μικρὸν ανώγεων.

II. Render into Greek.

Whence comes the young man?—The young man comes out of the dining-hall.—The peacock and the squirrel are running into the dining-hall.—When does the thief come?—Not before noon, but before morning.—The teacher sends his (the) disciple before evening.—Whither does he send him?—Into the village.—Into

what village?—Into the one near the river.—What do the young men catch?—They catch hares and peacocks. —The tail of the peacock is beautiful.—The tail of the peacock is not so small as that of the squirrel.—A purple cloak.—Whose is the golden cup?—It is mine.—It is not mine, but my brother's.—The horse lies before the gate.—The maidens sit before the porch.—Noon is not so beautiful as morning $(\dot{\eta} \ \tilde{\epsilon}\omega_s)$.—Where lies the basket?—It lies in the dining-hall.—The day is beautiful.

TWENTY-FOURTH LESSON.

90. Adj. of Declension 2, of two endings.

Most compound Adjectives in os, and many others, belong in their inflexion, entirely to the 2 Decl. The form is the same for all genders, except where the Neuthas a separate ending.

α̃λογος, irrational, unreasonable. (from à privative, and λόγος, speech, reason.)

sing. '	DUAL	PLUR.
N. ἄλογος ἄλογον G. ἀλόγου D. ἀλόγφ A. ἄλογον V. ἄλογε ἄλογον	N.A.V. ἀλόγω G.D. ἀλόγοιν	N. ἄλογοι ἄλογὰ G. ἀλόγων D. ἀλόγοις A. ἀλόγους ἄλογὰ V. ἄλογοι ἅλογὰ

So, ἄδἴκος, unjust. ἔμπειρος, experienced, skilful. ἀθάrἄτος, immortal. ή ψυχή, ης, the soul. the living creature, the animal. τὸ ζωον, ου, ὁ ἰᾶτρός, οῦ, the physician.

ή ψυχη ἀθάνατός ἐστιν, | the soul is immortal.

ή ψυχη αθάνατον έστιν, the soul is immortal (an immortal thing). ό ανθρωπος ζωόν έστιν, man is an animal.

91. ποῖος, ā, or, of what sort? what kind of? κακός, ή, όν, evil, bad, wicked.

τὰ ποῖα έχει; τὰ καλὰ ἔχει,

ποῖος ἄνθοωπος; what sort of a man? ποῖα ῥόδα ἔχει ἡ κόρη; what sort of roses has the maiden?
what sort of ones has she? (the of-what-sort ones has she?) she has the beautiful ones.

Rem.—noios referring to something previously spoken of, commonly takes the article.

γράφω, εις, ει &c. ή ἐπιστολή, ῆς, πυὸς τόν,

I write, am writing. the letter.

92. πρός, in front of, before, to. A Preposition. πρὸς τοῦ, τῷ, τότ, (Governs Gen. Dat. and Acc.) πρὸς τόν, to the.

πρὸς τίνα γράφεις ; πρός έμε γράφουσιν, πέμπω, έρχομαι πρός σέ,

to whom do you write? they write to me. I send, I come to you.

From the, Out from the, Instead of the, Before the, On the, On to the, In the, Into the, To the.

άπὸ τοῦ. έx τοῦ. άντὶ τοῦ. πρὸ τοῦ. έπὶ τοῦ. έπὶ τόν. έν τῶ. είς τόν. πρὸς τόν.

Render,

From the soul, Instead of baskets, before the gates. On the roof, In the fig-tree, To the physician,

out of the mind. on to the rocks. into the river. to the thief.

93. Exercises.

I. Render into English.

Ό ἄνθρωπος (man) ζωόν ἐστιν.— Η ψυχὴ ἀθάνατός ἐστιν.— Ὁ ἄνθρωπος (man) ψυχὴν καὶ νοῦν έχει.— Ο ίππος ζωον άλογόν ἐστιν.—Οὔτε οἱ ίπποι, ούτε οἱ λαγώ ψυχὰς ἔγουσιν.—Τὰ ἄλογα



ζωα οὐκ ἀθάνατά ἐστιν.— Ανθρωπος ἄδικος.—
Οἱ ἄδικοι ἄνθρωποι κακοί εἰσιν.— Ο ἀγαθὸς νεανίας οὐκ ἄδικός ἐστιν.— Γράφω ἐπιστολήν.—
Έγω καὶ σὰ ἐπιστολὰς γράφομεν.— Πρὸς τίνα γράφετε; — Πρὸς τὸν ἔμπειρον ἰατρόν.— Ποίας ἐπιστολὰς γράφετε ;— Καλὰς γράφομεν ἐπιστολάς.— Ποίαν ἐπιστολὴν γράφει ἡ κόρη; — Καλὴν γράφει.— Ο πατὴρ γράφει πρὸς τὸν (his) υἱόν.— Ὁ ἀδελφὸς ἐπιστολὴν πέμπει πρὸς τὴν ἀδελφήν.— Ό πατὴρ τὸν υἱὸν πέμπει πρὸς τὸν σοφὸν διδάσκαλον.

II. Render into Greek.

An experienced artisan.—The experienced physician.

My physician is not so skilful as yours.—The young man is unjust.—An irrational soul.—Horses have irrational souls.—Man is not an irrational animal.—What has the maiden in her (the) hand?—She has a letter.—Who writes letters to the maiden?—Either her (the) father, or the good youth.—We do not write (οὐχ ἡμεῖς γράφομεν) letters, but you.—It is not you that write (οὐχ ὑμεῖς γράφοτε), but the merchants.—Whither are the hares running?—They are running to the river.—What does the thief take?—He takes purple cloaks.—What does the young man catch?—He catches peacocks.—What sort of a physician have you?—We have a skilful physician.—The squirrel runs before day into the dining hall.

TWENTY-FIFTH LESSON.

94. Contracted Adj. of Decl. 2.

ะข้างดงร ะข้างงร (ะข้ well, างจัร, mind), well-minded, friendly.

SING.	DUAL	PLUR.
N. εὖτους εὖτουτ G. εὖτου	N.A.V. εὖνω	N. εΰνοι εΰνο ἄ G. εΰνων
D. εὖνφ Α. εὖνουν	G.D. ะข้างเท	D. εὖνοιςA. εὖνους εὖνοὰ
V. εύνου εύνου		V. εύνοι εύνο α

εύνους εἰμί σοι,
οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εύνοι
εἰσίν,

I am well disposed to you (thee).
the good are friendly to the

μόνος, η, ον, alone, only.

ἔρχομαι μόνος, ὁ μόνος υίός, ὁ υίὸς μόνος ἔρχεται, I come alone. the only son. the son comes alone. rerve,

the only son.

the son alone, (Lesson XVII.) or, the son is alone.

the wise physician.

the physician is wise (¿στί understood), or, the physician, when wise.

ily. (Adv.)
't only.
't only—but.
't only—but also.
'y not = all but.

good (man) alone is wise.
only wise, but good.
not only sends, but also
comes.
only you, but also I.
ou alone, but also I.
not wise = all but wise.

he Adv. μόνον or the Adj.

nly we.
re alone.
re only.

$\pi \acute{o} \tau \epsilon \rho o \varsigma$, $\bar{\alpha}$, o r, which of the two?

πότερος τρέχει, σύ, $\hat{\eta}$ ό τεα- | which runs, you, or the young πότερόν έστι λευχόν, τὸ φόδον, ἢ τὸ ίον;

which is white, the rose or the violet?

Double Questions.

Questions implying an alternative, (either, or) are in Greek generally introduced by πότερον or πότερα.

πότερα την γλαϊναν έχεις, η | τον πίλον; πότερον έρχεται η πέμπει; πότερον ένταῦθά έστιν, $\ddot{\eta}$ οῦ; is he here, or not?

have you the cloak or the (which), does he come or send?

Rem.—This construction really blends two questions into one; as, which is it? bad or good?

97. Exercises.

I. Render into English.

Πότερα τοῖς κακοῖς εὔνους εἶ, ἢ τοῖς ἀγαθοῖς; - Αεὶ εύνους εἰμὶ τοῖς ἀγαθοῖς. Πότερον ἐπὶ τῶν πετρῶν κάθηται ὁ παῖς, ἢ εἰς τὸν ποταμὸν τρέχει; Μόνον ούκ είς τὸν ποταμὸν τρέχει. Πότερον έπλ την δροφην δίπτεις την σφαίραν, η είς την κρήνην; Ούτε είς την κρήνην φίπτω αύτήν (it), ούτε έπὶ τὴν ὁροφήν.—Τίνες πρὸς ἡμᾶς

ξοχονται; Οἱ νεανίαι μόνοι ξοχονται. Τίνα πέμπει ὁ πατὴρ πρὸς τὸν διδάσκαλον; Τὸν μόνον υἱὸν πέμπει. Οὐ μόνον τὸν υἱὸν πέμπει, ἀλλὰ καὶ ἐμέ. Πότερον ἔχει τὴν ἐμὴν χηλὸν ὁ τεχνίτης, ἢ τὴν τοῦ ἐμπόρου; Οὕτε τὴν ἐμὴν ἔχει, οὕτε τὴν τοῦ ἐμπόρου. Τὴν σήν, ἀλλ οὐ τὴν τοῦ ἐμπόρου ἔχει. Ό σοφὸς διδάσκαλος εὕνους ἐστὶ τῷ ἀγαθῷ μαθητῆ. Πότερον ἀθάνατός ἐστιν ἡ ψυχή, ἢ οὕ; Ἡ ψυχὴς ἀθάνατόν ἐστιν. Οὐδὲν πλὴν τῆς ψυχῆς ἀθάνατόν ἐστιν. Τῶν ἀνθρώπων μόνων αὶ ψυχαὶ ἀθάνατοί εἰσιν. Τῶν ἀνθρώπων μόνων αὶ ψυχαὶ ἀθάνατοί εἰσιν. Ο κλέπτης καὶ κακὸς καὶ ἄδικός ἐστιν.

II. Render into Greek.

The soul of man is not irrational. Is the soul irrational or not?—Is the physician experienced or not?—My physician is not so experienced as yours.—Is the soul immortal or not?—Even (xai) the wicked soul is immortal.—What sort of a cloak has the merchant?—He has a purple cloak.—He has neither my cloak, nor yours, but my friend's.—He has not only cloaks, but golden cups.—When does our friend come?—He comes not only before morning, but also before evening.—Not only the day is beautiful, but also the morning and the evening.—Both the morning and the evening are beautiful.—To whom does your father write letters?—He writes not only to me, but also to his only son.—The son comes alone.—Who comes besides (nlip) the thief?

TWENTY-SIXTH LESS

98. Adjectives of the Attic

ίλεως, propitious, grad

sing.	DUAL
N. Ίλεως Ίλεων G. Ίλεω D. Ίλεφ A. Ίλεων V. Ίλεως Ίλεων	N. A. V.

ό θεός, οῦ, God. (Voc. δίκαιος, ᾱ, ον, just. μακάοῖος, ᾱ ον, happy. ἄθλῖος, ᾱ, ον, wretched,

99. ὁ δίκαιος, οἱ δίκαιοι, τὸ δίκαιον, τὰ δίκαια,

> ό ἀγαθός, ὁ κακός, οἱ ἀγαθοί, οἱ κακοί, τὸ ἀγαθόν, τὸ κακόν,

τὰ ἀγαθά (τἀγαθά) τὰ κακά, The good man is happy, The unjust are wretched, God is propitious to the good man, God is not friendly to the bad, o deòc oux eurous rois xaxois.

ό ἀγαθὸς μακάριός (ἐστιν). οί ἄδικοί είσιν ἄθλιοι. ό θεός ίλεως έστι τῷ ἀγαθῷ.

διώκω, εις, ει, &c. I pursue. 100. φεύγω, εις, ει, &c. I flee, shun.

ω νεανία, διώχεις τὸ ἀγαθόν, οί άγαθοί τὸ κακὸν φεύγουσιν, μόνον φεύγομεν το κακόν,

young man, you pursue what is good. the good shun evil. we shun evil alone. οί λαγώ τὸν νεανίαν φεύγουσιν, the hares flee the young man.

101. ἐπὶ τῷ, close on, at, by the.

κάθημαι έπὶ τῷ ποταμῷ. ή παῖς ἐπὶ τῆ κρήνη κάθηται, παίζομεν έπὶ τῆ κρήνη,

I sit by, at the river. the girl sits by the fountain. we are playing at, by the fountain.

From the, out from the, In the, into the, Instead of, for the, Before the. On the, on to the, At, by the, to the,

άπὸ τοῦ, ἐκ τοῦ. έν τῷ, εἰς τόν. άντὶ τοῦ. πρὸ τοῦ. έπὶ τοῦ, ἐπὶ τόν. έπὶ τῷ, πρὸς τόν.

Render.

τρέχομεν ἀπὸ τῆς νομῆς, ἐχ τοῦ ἀγροῦ. ή σφαϊρα κεϊται έν τῷ κανῷ, ἢ πίπτει εἰς τὸ κανοῦν. λαμβάνω σχιούρους άντὶ λαγῶν. ποτέρα κάθηνται πρὸ τῆς πύλης, ἢ οὖ; τὸ ποτήριον οὐ κεῖται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει ἐπὶ την τράπεζαν. ό παῖς ἢ κεῖται ἐπὶ τῆ κρήνη, ἢ ἔρχεται πρὸς τὴν κώμην.

102. Exercises.

I. Render into English.

Ο θεὸς ίλεως ἐστι τοῖς ἀγαθοῖς.—Οὐ τοὶς μαμοίς εὔνούς ἐστιν ὁ θεός, ἀλλὰ τοῖς ἀγαθοίς. -Οί ἀγαθοὶ ἀεὶ τὰ ἀγαθὰ διώκουσιν.- Ήμεῖς οὐδὲν πλην τοῦ κακοῦ φεύγομεν.—Ο κακὸς ἀεὶ τὸ κακὸν διώκει.—Τίς μακάριός ἐστιν; Οί δίκαιοι μόνοι μακάριοί είσιν. Ο άγαθός άελ μακάριός ἐστιν.—Οἱ ἀγαθοὶ οὐ μόνον σοφοί, ἀλλὰ καὶ μακάριοί είσιν.—Οί κακοὶ μόνοι ἄθλιοί είσιν.—Ο θεός ούχ ίλεώς έστι τοῖς κακοῖς.—Ο κακὸς ἀεὶ ἄθλιος.—Τίνα διώκεις ;—Τὸν κλέπτην διώκω.-Οἱ κλέπται ἡμᾶς διώκουσιν.- Ήμεῖς οὐ μόνον διώχομεν, άλλα και λαμβάνομεν τους κλέπτας.—Οι άδικοι αξι τούς αδίκους διώκουσιν. -Οί κακοὶ τοὺς ἀγαθοὺς φεύγουσιν.-Ποῦ κάθηνται αί κόραι; Επὶ ταῖς κρήναις κάθηνται. -Οί νεανίαι επὶ τῷ μικρῷ ρῷ παίζουσιν.-Tò άγαθὸν ἀεὶ καλόν ἐστιν.

II. Render into Greek.

The thief is miserable.—Thieves are neither wise nor happy.—The young man is not a thief.—The thief always shuns the good (man).—The good (τὸ ἀγαθόν) is always honorable.—God is propitious to the good.—The good neither flee nor pursue the bad.—The unjust always either flee or pursue the just.—The morning pursues the evening.—The good always pursue what is

noble (τὸ καλότ).—Is the physician just or unjust?—He is just, not (οὖκ or ἀλλ' οὖκ) unjust.—Is the good (man) happy or miserable?—The good (man) is always happy.

—The bad are always miserable.—The soul of the unjust (man) is evil.—God is always propitious to the good.—What have you in your (the) basket?—We have purple cloaks, and golden cups.—Not my cups, but the merchant's.—Where do the silver balls lie?—They lie by the fountain.—Both the horse and the cow are fleeing.

—The youth flees alone.

TWENTY-SEVENTH LESSON.

103. The Demonstrative Pronoun.

οντος, this, this person, he.

		SING.	
N.	ούτος	αὖτη	· τοῦτο
G.	τούτου	ταύτης	τούτ ου
D.	τούτφ	ταύτη	τούτορ
A	τοῦτον	ταύτην	ร ดขั ร ด
		DUAL.	
N. A.	τούτω	ταύτα	τούτω
G. D.	τούτοιν	ταύταιν	τούτοιν
		PLUR.	
N.	οδτοι	αδται	ταῦτἄ
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις
Α.	τούτους	ταύτᾶς	ταῦτἄ

This merchant,

This cup, This beautiful cloak, These golden baskets, ούτος ὁ ἔμπορος, ὁ ἔμπορος ούτος. τὸ ποτήριον τοῦτο. αὖτη ἡ καλὴ χλαῖτα. τὰ χρυσᾶ κανᾶ ταῦτα.

Rem.—This golden basket admits all the varieties of position consistent with the article's standing before the Adj. and being omitted before the Pronoun; as,

This golden basket,

This cloak of mine, (this my cloak)

This purple cloak of mine,

τούτο τὸ χρυσοῦν κανοῦν.
τὸ χρυσοῦν κανοῦν τοῦτο.
τὸ κανοῦν τοῦτο τὸ χρυσοῦν.
τὸ κανοῦν τὸ χρυσοῦν τοῦτο.
τοῦτο τὸ κανοῦν τὸ χρυσοῦν.
αὕτη ἡ χλαῖνά μου.
αὕτη ἡ ἐμὴ χλαῖνα.
αὕτη ἡ πορφυρᾶ χλαῖνά μου.
αὕτη ἡ ἐμὴ πορφυρᾶ χλαῖνα.

ούτος, αύτη, τούτο, ούτοι, ταύτα, τούτων, this man, this person.
this woman.
this (this thing).
these men.
these things.
of these persons, of these
things.

ούτος ό ἄνθρωπος τρέχει, ούτος τρέχει, τουτό ἐστι καλόν, ταυτα δίκαιά ἐστιν, ταυτα γράφω, τίνα ἵππον ἔχεις; τουτον ἔχω, ούτοι ἄθλιοί εἰσιν,

this man runs.

this is noble.
these things are just.
I write these things.
what horse have you?
I have this one.
these (men) are miserable.

ό λόφος, ου, the hill.
τὸ πεδίον, ου, the plain.
ὑψηλός, ή, όν, high, lofty.

104. Exercises.

I. Render into English.

Αὕτη ἡ οἰκία.—Αὕτη ἡ ὑψηλὴ οἰκία.—Αἱ οἰκίαι αὐται αἱ καλαὶ στοὰς καὶ ἐστίας ἔχουσιν.

—Οὖτος ὁ λόφος ὑψηλός ἐστιν.—Οὖτος ὁ λόφος οὐχ οὕτως ὑψηλός ἐστιν, ὡς ὁ πλησίον τοῦ ποταμοῦ.—Πόθεν ἔρχονται οὖτοι οἱ ἀγαθοὶ νεανίαι;

—᾿Απὸ τῆς ἐν τῷ πεδίῳ κώμης ἔρχονται.—Τίνες εἰσὶν ἐν τοῖς κήποις τοὐτοις τοὶς καλοῖς;—Αὖται αἱ καλαὶ κόραι εἰσὶν αὐτοῦ.—Τί ἐστι τοῦτο;

Τοῦτό ἐστι ζῶον ἄλογον.—Οὖτοι οἱ δίκαιοι ἄνθρωποι τὰ ἀγαθὰ διώκουσιν.—Οὖτος ὁ κλέπτης τὸν δίκαιον φεύγει.—Ταῦτα καλά ἐστιν.—Εἰσὶ (there are) καλαὶ κῶμαι ἐν τούτῳ τῷ πεδίῳ.—Ποὶοι λόφοι εἰσὶ πλησίον τοῦ ποταμοῦ;—Εἰσὶν ὑψηλοὶ λόφοι.—Τίνας σφαίρας ῥίπτετε;—Ταύτας ῥίπτομεν ἀντὶ τῶν τοῦ ἐργάτου.

II. Render into Greek.

The hill is high.—The hills are not high.—The houses in the village are not so high as the hill.—These hills are not so high as the one near the village.—Whose are these gardens?—They are mine.—They are my

brother's.—Who writes these things?—The father writes these letters to his son.—The brother writes this letter to his sister.—This beautiful letter.—These beautiful peacocks.—This young man pursues these peacocks on to the hill.—This letter is beautiful.—Who writes this beautiful letter?—This day.—Before this day.—A day instead of an evening.—Either on the table, or on to the roof, or by the spring.—Who are playing?—It is not we that $(ov_{\chi} \ \eta \mu e is)$ play, but you.—Not only we play, but also you.

TWENTY-EIGHTH LESSON.

105. τοσοῦτος, so much.
τοσοῦτοι, (Pl.) so many.
Declined mainly like οὖτος.

		SING.	
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)
G.	τοσούτου	τοσαύτης	τοσούτου
D.	τοσούτφ	τοσαύτη	τοσούτφ
A.	7000070v	τοσαύτην	τοσοῦτο(*)
		DUAL	
N. A.	τοσούτω	τοσαύτᾶ	τοσούτω
G. D.	τοσούτοιν	τοσαύταιν	τοσούτοιν
		PLUR.	
N.	τοσοῦτοι	τοσαῦται	τοσαῦτἄ
G.	τοσούτων	τοσούτων	τοσούτων
D.	τοσούτοις	τοσαύταις	τοσούτοις
A.	τοσούτους	τοσαύτᾶς	τοσαῦτἄ

So, τοιούτος, τοιαύτη, τοιούτο(v), such.
τηλικούτος, τηλικαύτη, τηλικούτο(v), so great, (so old.)

106. πόσος, η, ον; how much? Plur. how many? πηλίκος, η, ον, how great? how old?

how much? Plur. how many? ποῖος; of what sort?
πηλίκος; how great? how old?
τοσοῦτος, so much, Plur. so many.
τοιοῦτος such.
τηλικοῦτος, so great, so old. Interrogative, as much as, how much or many. such as, of what sort. as great as, how great, how old.

> Rem.—τοσούτος, τοιούτος and τηλικούτος are more common in Prose than τόσος, τοῖος, τηλίκος.

τοσούτος--όσος. **τ**οιούτος—οίος, τηλικούτος-ήλίκος, so much, Pl. so many-as. so great, so old-as.

δ olros, ov,ή σοφtα, ās,the wine, wine.the wisdom, wisdom.

πίνω, εις, &c. I drink. စ်စုစို့

I see.

I see as many balls as apples, I have such a cloak as yours,

ορῶ τοσαύτας σφαίρας ὅσα μῆλα. τοιαύτην χλαϊναν έχω οία ή σή.

τοσαῦτα μῆλα αὐτοῦ ὄσα ἐκεῖ | as many apples lie here as χεῖται, πόσον οίνον έχεις;

there. how much wine have you? τοσούτον έχω,
οὐ τοσούτον έχω ὅσον σύ,
έχω (τοσούτον) ὅσον σύ,
τοσούτους ἵππους όρῶ ὅσας
οἰκίας,
ποῖον οἶνον πίνεις;
τοιοῦτον πίνω οἶον ἔχω,
πίνω οἶον ἔχω,
οἶον σὰ πίνεις, τοιοῦτον καὶ
ἐγώ,
τὸν τοιοῦτον πίνω,
πηλίκα ἐστὶ ταῦτα;
τηλικαῦτα κακὰ ἡλίκα,

I have so much.
I have not so much as you.
I have as much as you.
I see as many horses as houses.
what sort of wine do you drink?
I drink such as I have.
of what sort, i. e. such as you drink, such also I (drink).
I drink such.
how great are these things?
so great evils as.

xaí, and, also, even. οὐδέ, nor, not even.

οίος έγω, τοιούτος καὶ σύ, οὐδὲ ταῦτα καλά ἐστιν, of what sort (such as) I, such also you. not even these things are noble.

Obs.—xal and ovos besides meaning and, nor, have often an emphatic force, also, even, and not even.

107. Exercises.

I. Render into English.

Πόσος χρόνος; Τοσοῦτος χρόνος. Έν τοσούτω χρόνως. Υμῖν οὐκ ἔστι τοσοῦτος χρόνως ὅσος ἡμῖν. Πόσον οἶνον ἔχετε; Οὐ τοσοῦτον ἔχομεν οἶνον ὅσον οἱ φίλοι ἡμῶν. Πόσοι νεανίαι εἰσὶν ἐν τῷ κήπῳ; Οὐ τοσοῦτοι ὅσους ὁρῶ ἐπὶ τοῦ λόφου. Οὐκ ἐκεῖ τοσοῦτοι νεανίαι εἰσίν,

ὅσα ὁόδα.—Τὰ ἐν τῷ κήπῳ ὁόδα οὐ τοσαῦτά ἐστιν ὅσα τὰ ἐν τοῖς ἀγροῖς.—Ο παῖς οὐκ ἔχει τοσαύτας ἀργυρᾶς σφαίρας ὅσας ἐγώ.—Οὐ τοσούτους λαγὼς λαμβάνει ὅσους σκιούρους.— Ποῖον οἶνον ἔχετε;—Οὐ τοιοῦτον οἶνον ἔχομεν οἶον ὑμεῖς.—Ο ἐργάτης οὐ τοιοῦτον οἶνον πίνει οἶον ὁ πλούσιος ἔμπορος.—Πηλίκα ἐστὶ ταῦτα τὰ κακά (these evils);—Τὰ ἐμὰ κακὰ οὐ τηλικαῦτά ἐστιν ἡλίκα τὰ σά.—Πηλίκος (how old) ἐστὶν ὁ νεανίας;—Οὐ τηλικοῦτός ἐστιν ἡλίκος ὁ ἀδελφός μου.—Οὐχ ὁρῶ τοσαύτην σοφίαν ἐν τῷ διδασκάλῳ τούτῳ, ὅσην ἐν τῷ μαθητῆ.—Αὕτη ἡ σοφία.

II. Render into Greek.

What sort of a house has your friend?—He has a beautiful house.—He has such a house as the rich physician.—He has such a house as those in $(\tau o \iota \alpha \dot{\nu} \tau \eta \nu o \dot{\nu} \iota \dot{\nu} \alpha \nu o \dot{\nu} \iota \alpha \dot{\nu} \dot{\nu})$ the village.—The physician has not such a house as that $(o \dot{\iota} \alpha \dot{\eta})$ of the merchant.—These houses are not so beautiful as those in the plain.—Has the boy as much gold as silver?—He has not as much silver as gold.—Do you throw as many balls as apples?—We do not throw so many apples as balls.—We do not throw so many apples into the cup as $(\ddot{o} \sigma \alpha)$ on to the house.—We have not so many purple cloaks as silver and golden cups.—The father does not write so many letters as the son.—How old is the father?—He is not so old as I.—The wisdom of the artisan.—My wisdom is not so great as the artisan's.

TWENTY-NINTH LESSON.

108. ἢν, I was (Irreg. Imperf. of εἰμί, am).

Sing. $\vec{\eta}_{r}$, $\vec{\eta}_{\varsigma}$, $\vec{\eta}_{r}$ ($\vec{\eta}$)

Dual $\vec{\eta}_{ror}$, $\vec{\eta}_{\tau\eta_{r}}$ Plur. $\vec{\eta}_{\mu\epsilon r}$, $\vec{\eta}_{\tau\epsilon}$, $\vec{\eta}_{\sigma\alpha r}$.

χθές, ἐχθές, yesterday. πρώην, lately, the day before yesterday. πρωΐ, πρώ, early in the morning. ἔωθεν (from ἔως dawn) at early dawn. ἄμα, at the same time.

ἄμα τῆ ἔφ ἄμ' ἔφ ἄμα τῆ ἡμέρα,

έσπέρας,

at the same time with the morning, = at dawn.

at the same time with day = at day-break.

at evening (as in Eng. of an evening).

ποῦ ἦς;
ἐχθὲς ἦν ἐν τῷ κήπω,
πότερον ἦς ἐκεῖ ἢ οὖ;
ἦν,
οὐκ ἦν,
οὐκ ἦσαν ἐπὶ ταῖς θύραις οἱ
νεανίαι;
οὐκ ἦσαν,

where were you?
I was yesterday in the garden.
were you there, or not?
I was.
I was not.
were not the young men at the
doors?
they were not.

109. οὐδαμοῦ, οὐδείς, οὐδέν, nowhere.
no one, nobody.
nothing.

ποῦ ἐστι ταῦτα;
οὐδαμοῦ ἐστιτ,
οὐκ ἔστιτ οὐδαμοῦ,
τί ὁρῶ,
οὐδὲν ὁρῶ,
οὐχ ὁρῶ οὐδέν,
οὐδὲν ὁρῶ οὐδαμοῦ,
οὐχ ὁρῶ οὐδὰν οῦς

οὐδεὶς ὁρῷ, (contr. for ὁρἄει) οὐδεὶς οὐδεν ὁρῷ, οὐδεὶς οὐδεν ὁρῷ οὐδαμοῦ, οὐχ ὁρῷ οὐδεὶς οὐδεν οὐδαμοῦ, οὐδεὶς οὐδεν γράφει, where are these things?
they are nowhere.
they are not any where.
what do I see?
I see nothing.
I do not see any thing.
I do not see any thing any where.
I do not see any thing any where.
nobody sees.
nobody sees any thing any where.
nobody sees any thing any where.
nobody writes any thing.

110. σύν (ξύν) with, along with. A Preposition. σὺν τῷ, with the, (Governs only the Dat.)

ἔρχομαι σὺν τῷ φίλφ, συνέρχομαι τῷ φίλφ, σὺν σοὶ τὸν υἱὸν πέμπω, τὸν υἱὸν σοὶ συμπέμπω, πέμπω αὐτὸν ἑσπέρας,

I come along with my friend.

I send my son along with you.

I send him at evening.

(Away) from the, Out from the, Instead of, for the, Before the, On the, On to the, ἀπὸ τοῦ.
ἐκ τοῦ.
ἀντὶ τοῦ.
πρὸ τοῦ.
ἐπὶ τοῦ.
ἐπὶ τοῦ.

In the,
Into the,
At the,
To the,
Along with the,

In the,
εν τῷ.

Render,

Away from the river, and out of the house. Instead of a basket, and before the door. Not on the roof, but on to the hill. Either in the field, or into the plain. He sits, or plays by the spring.

I send the young man to the physician. The boy comes (along) with the merchant.

111. Exercises.

I. Render into English.

Τίνα πέμπεις πρὸς ἐμέ;—Πέμπω πρὸς σὲ τὸν υἱόν.—Σὺν τίνι πέμπεις αὐτόν;—Σὺν τῷ ἐμῷ ἀδελφῷ.—Τίνι συμπέμπεις ἡμᾶς;—Ύμᾶς σὺν τῷ σοφῷ καὶ ἐμπείρῷ διδασκάλῷ συμπέμπω.—Τίνες ἔρχονται;—Οὐ μόνον ἔρχονται οἱ ἐργάται, ἀλλὰ καὶ συνέρχεται ὁ ἀγαθὸς ἰατρός.—Ποῦ ἦς ἐχθές;—Έχθὲς ἑσπέρας σὺν ὑμὶν ἐν τῷ κήπῷ ἦν.—Οὐκ ἐν τούτῷ τῷ κήπῷ, ἀλλὶ ἐν τῷ πλησίον τοῦ ὑψη-

λοῦ λόφου.—Πόσοι τεχνῖται σὺν σοὶ ἦσαν ἐν τῷ κήπῳ;—Οὐ τοσοῦτοι ὅσοι ἐνταῦθα ἦσαν.—Πότε ἔρχονται οἱ φίλοι ἡμῶν;—Οὕτε ἔωθεν ἔρχονται, οὕτε ἑσπέρας, ἀλλὰ πρὸ μεσημβρίας.—Ὁ κλέπτης οὐκ ἔρχεται ἄμα τῆ ἡμέρα, ἀλλ' ἢ ἑσπέρας, ἢ πρὸ τῆς ἕω.—Σὺ ἀεὶ πρὰ ἔρχη.—Οὐχ ἡμεῖς οῦτω πρωῖ ἐρχόμεθα ὡς ὑμεῖς.—Τί ὁρῶ;—Οὐδὲν οὐδαμοῦ ὁρῶ.—Οὐδεὶς οὐδὲν ὁρῷ οὐδαμοῦ.—Ὁ ἀδελφός μου οὐδὲν γράφει πλὴν τούτων τῶν ἐπιστολῶν.

II. Render into Greek.

What are you writing?—We are writing nothing but letters.-Nobody writes any thing but letters.-When does your mother write letters?—Either in the morning (ξωθεν), or at evening.—With whom does the little girl come?—She comes with the wise maiden.—Where were the maidens at evening?—They were in the white and beautiful porch.-Was the young man's sister there or not?-She was.-She was not.-Where was she?-She was nowhere.—She was neither here nor there.—I see the hares nowhere.-Nobody sees the peacocks any where.—Who comes at day-break?—Nobody comes to the house at day-break.—This man comes into the field only in the morning.—Were you in the field yesterday or not?-I was not there yesterday, but the day before. -How many evenings?-Not so many evenings as mornings.—What sort of wine do you drink?—This wine is not so good as yours.

THIRTIETH LESSON.

112. αὐτός, self.
 ὁ αὐτός, the same.

		SING.		
N.	αὖτός	αὐτή	αὐτό	
	αὐτοῦ	αὐτῆς	αὐτοῦ	
D.	αὐτῷ	αὐτη̈́	αὐτῷ	
A.	αὐτόν	αὐτήν	αὐτό	
		DUAL.		
N. A.	αὐτώ	αὐτά	αὐτώ	
G. D.	αὐτοῖν	αὐταῖν	αὐτοῖν	
		PLUR.		
N.	αὐτοί	αὐταί	αὐτά	
G.	αὐτῶν	αὐτῶν	αὐτῶν	
D.	αὐτοῖς	αὐταῖς	αὐτοῖς	
A.	αὐτούς	αὐτάς	αὐτά	1

113. I. airós with the Art. means in all cases and numbers, the same.

ό αὐτὸς ταώς,
ἡ αὐτὴ συκῆ,
τὸ αὐτὸ ὀστοῦν,
τὰ αὐτὰ κανᾶ,
ἐν τοῖς αὐτοῖς ποτηρίοις,

the same peacock. the same fig-tree. the same bone. the same baskets. in the same cups. REM.—The Art. often coalesces with the Pronoun; thus,

Sing. N. ὁ αὐτός, αὐτός ἡ αὐτή, αὐτή τὸ αὐτό ταὐτό(ν). G. τοῦ αὐτοῦ, ταὐτοῦ, but τῆς αὐτῆς

Τῷ αὐτῷ, ταὐτῷ τῆ αὐτῆ, ταὐτῆ

Α. το αυτο, ταυτο(γ. Plur. Ν. οἱ αὐτοί, αὑτοί, αἱ αὐταί αὑταί, τὰ αὐτά ταὐτά. but, τῶν αὐτῶν &c.

Thus,

This merchant,
The same merchant,
This tongue,
The same tongue,
These roses,
The same roses,

ούτος ὁ ἔμπορος, ὁ αὐτὸς οι αύτὸς ἔμπορος, αὔτη ἡ γλῶσσα. ἡ αὐτὴ, οι αύτὴ γλῶσσα. ταῦτα τὰ ῥόδα. τὰ αὐτὰ, οι ταὐτὰ ῥόδα.

114. II. aviós without the Art.

(a) In the Nom. always means self, and applies to either person; as,

αὐτὸς τρέχω, ύμεῖς αὐτοὶ γράφετε, οὖτοι αὐτοὶ γράφουσιν,

αὐτὸς ὁ πατήρ, ὁ πατήρ αὐτός, the father himself. the man himself, the route αὐτός ο ἀντός, this thing itself, this

I myself run.
you yourselves write.
these men themselves, these
very men write.
the father himself.
the man himself, the very man.
this thing itself, this very thing.

(b) In any case when accompanied by a noun it means self; as,

ό φους αὐτός, αὐτός ὁ φους, πρὸ αὐτῶν τῶν θυρῶν,

έν αὐτῷ τῷ ἀνώγεῳ, αὐτοῦ τούτου, the stream itself.
before the doors themselves—
before the very doors.
in the dining hall itself.
of this itself—of this very thing.

Rem.—Observe that airios, self, can often be rendered by very.

(c) In an oblique case (any besides the Nom.) standing without a Noun, it means him, her, it, them.

ό πατὴο αὐτοῦ, ἡ ἀδελφὴ αὐτῆς, τίς εὖνους ἐστὶ τῷ ἀδελφῷ μου ;

έγω εύνους αύτῷ εἰμι, οἱ ἵπποι αὐτῶν,

έγω όρω αὐτούς, πότερον ήτε έν τοῖς κήποις, ἣ οὖ; ἦμεν έν αὐτοῖς, the father of him = his father.
the sister of her = her sister.
who is well-disposed to my
brother?
I am well-disposed to him.
the horses of them = their
horses.
I see them.
were you in the gardens or
not?

we were in them.

115. Exercises.

I. Render into English.

Ή μυῖα.—Αὐτὴ ἡ μυῖα.—Ή αὐτὴ μυῖα.—Τὸ αὐτὸ δένδρον.—Τὰ αὐτὰ δένδροα.—Τί ἐστιν ἐν τῷ κήπῳ ;—"Εστιν ἐν αὐτῷ καλὴ συκῆ.—Οὐκ ἔστιν ἐν τῷ αὐτῷ κότιν ἐν τοῦτῷ

τῷ κήπῷ μηλέα, ἀλλ' ἐν τῷ πλησίον τοῦ λόφου.— Αὐτὸς ὁ ἄνθρωπος.— Αὐτὴ ἡ ψυχή.— Ἐστιν ἡ τοῦ νεανίου ψυχὴ σοφή ;— Ναί, ἡ ψυχὴ αὐτοῦ σοφή ἐστιν.— Τίς ἔρχεται ;— Ἐρχεται αὐτὸς ὁ πατήρ.— Τίνες αὐτῷ συνέρχονται;— Οἱ ἀγαθοὶ φίλοι αὐτοῦ συνέρχονται.— Πότε γράφει ὁ πατὴρ πρὸς τὸν υίόν ;— Ἐσπέρας πρὸς αὐτὸν γράφει.— Τί διώκει ὁ νεανίας ;— Τὸν κλέπτην διώκει.— Ἡμεὶς τὸν αὐτὸν κλέπτην διώκομεν.— Τίς τὸν λαγὼν λαμβάνει ;— Οὐδεὶς αὐτὸν λαμβάνει.— Ἡ οἰκία μού ἐστιν ἐν ταύτῃ τῷ κώμη.— Ἡ ἐμὴ οἰκία ἐν τῷ αὐτῷ κώμῃ ἐστίν.— Ἐγὼ καὶ ὑμεὶς τὴν αὐτὴν σφαῖραν ρίπτομεν.

II. Render into Greek.

The porch.—This porch.—The same porch.—The porch itself.—In this very porch.—These houses have the same gardens.—The golden cup.—The cup itself is not golden.—Not only this ball is golden but also the cup itself.—Both the chest is silver and the apples (that are) in it $(\imath \dot{\alpha} \ \dot{\epsilon} \imath \ \alpha \dot{\nu} \imath \dot{\eta} \ \mu \ddot{\eta} \lambda \alpha)$.—Not the ball, but a cup instead of it.—What do I see in the river?—I see nothing in it.—Nobody sees any thing in it except a horse and a ball.—Not in the river itself, but in the small stream.—The cows lie in the plain and the horses are running into the same plain.—Whom do the bad pursue?—They pursue the good themselves.—The bad always shun the good.—God himself is friendly and propitious to the good.—Who has the merchant's hat?—I have his hat.

THIRTY-FIRST LESSON.

116. This day,

This very man, These same things,

αύτη ή ήμέρα, ή ήμέρα αύτη. This same day,

This very day,

This same beautiful day, $\alpha \tilde{v} \tilde{\tau} \eta \tilde{\eta} \alpha \tilde{v} \tilde{\tau} \tilde{\eta} \tilde{\eta} \mu \epsilon \rho \alpha \alpha \tilde{v} \tilde{\tau} \tilde{\eta}$ $\alpha \tilde{v} \tilde{\tau} \eta \tilde{\eta} \mu \epsilon \rho \alpha \alpha \tilde{v} \tilde{\tau} \tilde{\eta}$ $\alpha \tilde{v} \tilde{\tau} \eta \tilde{\eta} \mu \epsilon \rho \alpha \alpha \tilde{v} \tilde{\tau} \tilde{\eta}$ $\alpha \tilde{v} \tilde{\tau} \eta \tilde{\eta} \alpha \tilde{v} \tilde{\tau} \tilde{\eta} \times \alpha \tilde{\lambda} \tilde{\eta} \tilde{\eta} \mu \epsilon \rho \alpha$ ούτος αὐτός, αὐτός ούτος. ταῦτα τὰ αὐτά.

117. Rule.—The point of time at which any thing happens is put in the Dat. Duration of time is put in the Acc.

ταύτη τῆ ἡμέρα, τῆ αὐτῆ ἔφ, ταύτην τὴν ἡμέραν, τοῦτον τὸν χρόνον,

on this day. on the same morning. during this day. during this time.

μένω, εις, ει, I remain, stay.

πόσον χρόνον μένομεν; τοσαύτας ήμέρας μένουσιν, μαχρόν γρόνον μένετε,

during how much time = how long do we stay? they stay so many days. you stay (during) a long time. α̃λλος, η, ο, another (like αὐτός). ετερος, ᾱ, ον, another of two.

Another hat,
The other hat,
The rest of the hat,
Other hats,
The other, i. e. the rest of the
hats,

άλλος πίλος.
ὁ ἕτερος πίλος.
ὁ άλλος πίλος.
ἀλλοι πίλοι.
οἱ άλλοι πίλοι.

Thus,

Another, ἄλλος (ἔτερος).
The other, ὁ ἕτερος.
The rest of, (Sing.) ὁ ἄλλος.
Others, ἄλλοι
The others, the rest, οἱ ἄλλοι.

118. ἐκεῖνος, η, ο, that person, that, he (like αὐτός).

έκείνη ή οἰκία, ή οἰκία ἐκείνη τῆ ήμέρα ἐκείνη, ἐκεῖνον τὸν αὐτὸν χρόνον, ἐκείνη αὐτῆ τῆ ἑσπέρα, οὐχ οῦτος, ἀλλ' ἐκεῖνος, that house.
on that day.
during that same time.
on that very evening.
not this man, but that.

τίς ἄλλος; ούτος ὁ ἔτερος, ούδεὶς ἄλλος, ἄλλος τις,

τί ἄλλο; ἄλλο τι, what other person? who else? this other person.
no other person, nobody else.
some other person, somebody
else, any one else.
what else?
something else.

ούδὲν ἄλλο, τοῦτο τὸ ἔτερον, ταῦτα τἄλλα (τὰ ἄλλα) οὐδὲν ἄλλο τοιοῦτον οὐδὲν ἄλλο τῶν τοιούτων τίς ἄλλη βίβλος; αὖτη ἡ ἐτέρα βίβλος, αἱ ἄλλαι βίβλοι ἐκεῖναι, nothing else.
this other thing.
these other things.
no other such thing.
what other book?
this other book.
those other books.

119. Exercises.

Render into English.

Ποῦ ἦς ἐκείνη τῆ ἡμέρα;— Ἡν ἐν τῆ στοᾶ τῆ πλησίον της πύλης.-Τίς άλλος ην έκει έν τῷ αὐτῷ χρόνω; --Οὐδεὶς ἄλλος.--Οὐδεὶς ἐκεῖ ἦν σὺν ἐμοὶ πλην τοῦ φίλου μου.— Έγω καὶ ὁ άδελφός μου μόνοι έκει ήμεν.-Πότερον άλλος τις μένει αὐτοῦ σὺν σοί, ἢ οὕ ;--Οὐδεὶς ἄλλος.-Τί γράφουσιν οἱ τεχνίται; -- Έπιστολάς γράφουσιν. -- Τί άλλο γράφουσιν ;-Οὐδὲν ἄλλο.- Ήμεῖς οὐδὲν γράφομεν πλην επιστολών.-- Αλλη βίβλος.- Η ετέρα βίβλος.—Ούχ αΰτη ή βίβλος, άλλ' ή έτέρα.—Τίνα γλαῖναν πέμπει ὁ ἔμπορος; —Οὐ τὴν ἐν τῷ χηλῷ πέμπει, άλλ' άλλην.—Οὐ ταύτην ἔχει, άλλὰ τὴν έτέραν.-Οἱ ἵπποι οὐκ ἐν ταύταις ταῖς κώμαις εἰσίν, άλλ' εν ταῖς άλλαις.—Πόσας ημέρας μένετε εν τη κώμη ταύτη :--Ού τοσαύτας μένομεν ήμέρας οσας οι άλλοι. Οι άλλοι εκείνοι μακρον χρόνον μένουσιν ἐπὶ τοῦ λόφου.— Εχεῖναι αἱ ἄλλαι κῶμαι ούχ ούτω καλαί είσιν ώς αὖται.

Render into Greek.

This day.—On this day.—On this same day.—On that very day.—Another day.—During these other days.

The rest of the day.—The other days.—The rest of the village.—What village?—This village.—In that same village.—Into this other village.—We send into another plain.—What other plain?—No other.—Nothing else.—This other village is beautiful.—This fig-tree.—What fig-tree?—This other fig-tree.—What other fig-tree?—What does the young man write?—He writes letters to me.—What else does he write?—Nothing else.—Who else writes?—Nobody else writes.—Either this finger or the other.—Not the same tongue but another.—How long (πόσον χρόνον) do you remain on this high hill?—We remain a long time.—We stay during so many days.

THIRTY-SECOND LESSON.

Possessive Pronouns.

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120. ἐμός, ή, όν, (from ἐμοῦ) my, mine.
σός, σή, σόν, (" σοῦ) your, yours =thy, thine.
ἡμέτερος, α, ον, (" ἡμῶν) our, ours.
ὑμέτερος, α, ον, (" ὑμῶν) your, yours.
σφέτερος, α, ον, (" σφεῖς) their, theirs (rare).
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My friend,
Not my friend, but yours,
Our village,
Both your village, and ours,

ό φίλος μου.
ό έμος φίλος.
ό φίλος ό έμος.
ό φίλος ό έμος,
οὐχ ό έμος φίλος, ἀλλ' ὁ σός.
ἡ κώμη ἡμῶν, ἡμῶν ἡ κώμη,
ἡ ἡμετέρα κώμη, ἡ κώμη ἡ ἡμετέρα.
ὅ τε ὑμετέρα κώμη, καὶ ἡ ἡμε-

Rem.— ἡμῶν and ὑμῶν differ less from ἡμέτερος and ὑμέτερος, than μοῦ and σοῦ from ἐμός and σός. Yet in cases of marked emphasis ἡμέτερος and ὑμέτερος are preferred.

Are these baskets ours?
Are these our baskets?
They are not ours, but our friends',
Are not your friends in the village?
Our friends are not there, but yours.
Whose ball do you throw?
I throw ours,
I throw the young man's,
I throw not mine, but his,

ἔστι ταῦτα τὰ κανᾶ ἡμέτερα; ἔστι ταῦτα ἡμέτερα κανᾶ; οὐχ ἡμέτερα ἐστιν, ἀλλὰ τῶν φίλων ἡμῶν. οὐκ εἰσιν ἐν τῆ κωμη οἱ φίλοι ὑμῶν; οὐχ οἱ ἡμέτεροι φίλοι ἐκεῖ εἰσιν, ἀλλὶ οἱ ὑμέτεροι. τὴν τίνος σφαῖραν ῥίπτεις; τὴν ἡμετέραν ῥίπτω. τὴν τοῦ νεανίου ῥίπτω. ὀλλὰ τὴν ἐκείνου.

121. Toύτου and ἐκείνου, τούτων and ἐκείνων follow the rule given for the position of the Gen. in Less. XIX. 70, 71.

The house of this man,

Not this man's house, but that
man's,

Not their cloaks, but ours,

Not only that man's cloak, but
this man's,

Not in our chest, but in his.

ή οἰκία τούτου.
τουτου ή οἰκία.
οὐχ ή τούτου οἰκία, ἀλλ' ἡ
ἐκείνου.
οὐχ αὶ ἐκείνων χλαϊναι, ἀλλ' αὶ
ἡμέτεραι.
οὐ μόνον ἡ ἐκείνου χλαϊνα, ἀλλ'
ἡ τούτου.
οὐκ ἐν τῆ ἡμετέρα χηλῷ, ἀλλ'
ἐν τῆ ἐκείνου

122. Exercises.

I. Render into English.

Ό πίλός μου; —Πότερον όρῶ τὸν ἐμὸν πίλον, ἢ τὸν σόν; —Τὸν τίνος πίλον όρῶ; —Οὕτε τὸν ἐμὸν ὁρῶ, οὕτε τὸν τοῦ ἐμπόρου. —Τίς ὁρᾶ τὸν τοῦτου πίλον; —Οὐδεὶς ὁρᾶ οὕτε τὸν τοῦτου, οὕτε τὸν τοῦ ἐτέρου. —Ταώς. —Ο ἐμὸς ταώς. —Οὐχ ὁ ἐμὸς ταώς, οὐδὲ ὁ τοῦ πλουσίου ἐργάτου. —Τίνος ἐστὶν ὁ καλὸς ταώς; —Οὕτε ἡμέτερος ἐστιν, οὕτε ὑμέτερος, ἀλλὰ τοῦ ἰατροῦ. —Πότερον ἔχεις τὸ τοῦ ἐμπόρου χρυσοῦν ποτήριον, ἢ τὸ ἐμόν; —Οὕτε τὸ σὸν ποτήριον ἔχω, οὕτε τὸ ἐκείνου, ἀλλὰ τὸ ἐπι τῆς

ἀργυρᾶς τραπέζης.—Εἰσὶν αἱ καλαὶ κόραι ἐν τοῖς κήποις ἡμῶν;—Οὐκ ἐν τοῖς ἡμετέροις κήποις εἰσίν, ἀλλὶ ἢ ἐν τοῖς ἐπὶ τῷ ποταμῷ, ἢ ἐν τοῖς τοῦ ἐμοῦ ἀδελφοῦ.—Πόσαι βίβλοι εἰσὶν ἐν τῷ χειρὶ τούτου.—Οὐ τοσαῦται ἐν τῷ τούτου χειρί, ὅσαι ἐν τῷ ἐκείνου.—Πότερα τοῦ διδασκάλου εἰσὶν αἱ βίβλοι αὖται, ἢ τοῦ μαθητοῦ;—Οὐ τοῦ μαθητοῦ εἰσιν, ἀλλὰ τοῦ διδασκάλου.

II. Render into Greek.

Where lies your silver?—Our silver lies on the table. -The silver lies not on our table, but yours.-Not on your table, nor on the rich merchant's.-How much gold is there in our chest?—Not so much in our chest as in yours.—The cup of this man.—That man's cup, not this man's.—There is not so much wine in that man's cup as in mine.—Who of us (τίς ἡμῶν) drinks wine?— Nobody drinks it.-What sort of wine does this merchant drink?—He drinks such as he has.—Does the thief take the gold?—He takes it.—Whose gold does he take?—He takes either the young man's or the laborer's. -He either takes that man's gold, or this man's.-The thieves take neither our purple garments, nor yours.-The morning.—On the same evening.—The noon is not so beautiful as the morning.—Before the morning.—Instead of us.

THIRTY-THIRD LESSON.

123. Reflexive Pronouns.

ἐμαντοῦ, of myself, (from ἐμοῦ, of me, and αὐτοῦ, self).

	Sing.	Plur.
G.	έμαυτοῦ, ῆς, of myself,	ຳµພັນ αὐτῶν, of ourselves.
D.	έμαυτῷ, ϳϳ, to, for myself,	ημίν αὐτοῖς, αῖς, to, for ourselves.
A.	έμαυτόν, ήν, myself,	ήμᾶς αὐτούς, άς, ourselves.
	σεαντοῦ (σαντ	ov), of yourself.
G.	σεαυτοῦ, ῆς, of yourself, &	c. ὑμῶν αὐτῶν, of yourselves &c.
D.	σεαυτῷ, ϳϳ,	ύμῖν αὐτοῖς, αῖς,
	- σεαυτόν, ήν,	ύμᾶς αὐτούς, άς.
	έαυτοῦ (αύτο	ov), of himself.
G.	ξαυτοῦ, ῆς, of himself,	ξαυτων (αύτων) of themselves.
D.	έαυτῷ, ϳϳ,	έαυτοῖς, , αῖς (αύτοῖς, αῖς).
A.	ξαυτόν, ήν, ό,	ξαυτούς, άς, ά (αύτούς &c.)

Distinguish carefully between αὐτοῦ, of him, of self, and, αὐτοῦ (= ἐαυτοῦ) of himself (reflexive) αὐτῆς, of her, of self, " αὐτῆς (= ἐαυτῆς) of herself. αὐτούς, them, selves, " αὐτους (= ἑαυτούς) themselves.

Thus,

ἡ ψυχὴ αὐτοῦ,
 ἡ αὑτοῦ ψυχή,
 ἡ ψυχὴ ἡ αὐτοῦ
 ὁρῶ αὐτόν,
 ὑρῷ αὑτόν or ἑαυτόν,
 his soul (the soul of him).
 his own soul (the of-himself soul).
 I see him.
 he sees himself.

δρῶ ἐμαυτόν, τίς έαυτὸν όρῷ, ούδεις την έαυτοῦ ψυχην όρᾶ, έν ταϊς ήμετέραις αὐτῶν οίχίαις,

I see myself. who sees himself? nobody sees his own soul. in our own houses.

I see both you and myself, You have both your own cloak and mine, You have both your own and

The merchant has neither his own nor mine,

όρῶ καὶ σὲ καὶ ἐμαυτόν. έχεις τήν τε σεαυτοῦ χλαίναν, καὶ τὴν έμήν. τήν τε σεαυτοῦ ἔχεις, καὶ τὴν ό ἔμπορος οὖτε τὴν αύτοῦ ἔχει, οὖτε τὴν ἐμήν.

Distinguish carefully the following uses of his.

(a) The merchant has his | ὁ ἔμπορος την χλαιναν ἔχει. cloak,

(b) I have his cloak,

(c) I have not his cloak, but yours,

(d) He has not his = his own, cloak, but his friend's,

έγω έχω την γλαϊναν αύτοῦ. ού την έχείνου χλαϊναν έχω, άλλὰ τὴν σήν. ού την έαυτοῦ έχει χλαϊναν, άλλὰ τὴν τοῦ φίλου.

(a) His unemphatic and referring to the immediately preceding subject, and therefore expressed only by the Art.

(b) His unemphatic, but not referring to the subject of the preceding verb, and expressed therefore by the unemphatic autou. of him.

(c) His, emphatic and contrasted,—εκείνου, or τούτου.

(d) A loose and inaccurate use of his for his own—ξαυτοῦ.

ό ξένος, ου, the stranger. ό ἄγγελος, ου, the messenger. βαίνω, εις, ει, $\{Iwalk, go.$ βαδίζω, εις, ει, λέγω, εις, ει, &c. I speak, say.

λέγω τινί, λέγω πρός τινα, τίνι λέγεις; πρός τίνα λεγεις; τίνα όδον βαίνεις; ταύτην την όδον βαδίζω, έν τοῖς ἀγροῖς βαδίζομεν, we walk in the fields.

I speak to some one. I speak to or before some one. to whom do you speak? what road do you go? I walk this road.

124. περί, about, around. A Preposition. περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat. Acc.) περί τοῦ, about the, concerning the.

λέγω περί τούτων, περὶ σοῦ λέγομεν, περὶ τῆς ἀδελφῆς γράφω, |

I speak concerning these things. we speak about, concerning you. I write about my sister.

άπὸ τοῦ, ἐκ τοῦ. έν τῷ, εἰς τόν, άντὶ τοῦ, πρὸ τοῦ, έπὶ τοῦ, ἐπὶ τόν, έπὶ τῷ, πρὸς τόν, σὺν τῷ, περὶ τοῦ,

from the, out from the. in the, into the. instead of, for the; before the. on the; on to the.
at or by the; to the. with the; concerning the.

Render,

I come from the hill, out of the plain.

The ball lies in the chest, or falls into the four:

The messenger comes instead of the stranger.

The cows lie before the gate.

The young men sit on the roof or throw th on to it.

The girl plays by the river, or near the tree.

We send these letters to the strangers.

Nobody comes with me except my brother.

We say or write these things (ταῦτα) cor ourselves.

125. Exercises.

I. Render into English.

Λέγω περὶ ἐμαυτοῦ.—Ο πατὴρ ταῦ: ἡμῶν λέγει, ἀλλὰ περὶ αὐτοῦ.—Τί πες λέγεις;—Οὐδὲν ἀγαθὸν περὶ ἐμαυτοῦ περὶ σοῦ λέγει ὁ ἄγγελος, ἀλλὰ περὶ νες ταῦτα περὶ ἑαυτῶν λέγουσιν;—Οἱ ταῦτά τε καὶ ἄλλα τοιαῦτα περὶ ἑαι σιν.—Πρὸς τίνα γράφει ὁ πατήρ;—Π γράφει.—Οὐ πρὸς τὸν ἑαυτοῦ υίὸν γ πρὸς τὸν ἐμόν.—Τίνι ταῦτα λέγει ὁ Ἡ ἐμοί, ἢ σοὶ λέγει ταῦτα.—Ό ξένος

τὸν ἄγγελον λέγει.— Ήμεὶς ἀεὶ τὰ αὐτὰ (the same things) περὶ τῶν αὐτῶν λέγομεν.— Ταῦτα λέγω ἀντὶ ἐκείνων.— Τίνος ἐστίν αὕτη ἡ βακτηρία;— Έστι τοῦ ἀγγέλου.— Ὁ ἄγγελος ἔχει τὴν ἐμὴν βακτηρίαν ἀντὶ τῆς ἑαυτοῦ.— Ὁ ξένος ἔχει τὴν ἑαυτοῦ χλαῖναν ἀντὶ τῆς τοῦ ἀγγέλου.— Ὁ κακὸς ἑαυτὸν φεύγει.— Οἱ κακοὶ οὐ μόνον τοὺς ἀγαθοὺς ἀλλὰ καὶ ἑαυτοὺς φεύγουσιν.

II. Render into Greek.

Of myself.—My own hat (the of-myself hat).—Not my hat, but yours.—I have not your hat, but my own. -Whence comes the stranger?-He comes from his (the) house.—He comes from his own house.—We come not from our house but from his.—To whom does the messenger speak?—He speaks to me.—He speaks to himself. -These messengers speak to themselves.-We write letters to ourselves.-Nobody writes to the stranger except me.—The stranger writes instead of me.—I speak concerning these things.-Who else speaks concerning the same things?-Nobody else.-The young man writes concerning his sister.—What do the good pursue?-They pursue wisdom.-The bad not only shun wisdom, but pursue evil.—They pursue evil instead of good.—Evil comes before good.—Whither do you walk? -We walk into the fields.

THIRTY-FOURTH LESSON.

126. μέγας, great, large. (Irreg. in the Sing.)

		SING.	····
N.	μέγἄς	μεγάλη	μέγἄ
G.	μεγάλου	μεγάλης	μεγάλου
	μεγάλφ	μεγάλη	μεγάλφ
	μέγαν	μεγάλην	μέγα
v.	μέγα	μεγάλη	μέγα
		DUAL	
N. A. V.	μεγάλω	μεγάλᾶ	μεγάλο
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν
		PLUR.	
N.	μεγάλοι	μεγάλαι ·	μεγάλἄ
G.	μεγάλων	μεγάλων	μεγάλων
	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
v.	μεγάλοι	μεγάλαι	μεγάλα

A large table,
Great wisdom,
Something great,
I have nothing great,
These great things,
These things are both beautiful and great,
These evils are so great,

μεγάλη τράπεζα.
μεγάλη σοφία.
μεγά τι.
οὐδὲν ἔχω μέγα.
ταῦτα τὰ μεγάλα.
ταῦτα καλά τέ ἐστι καὶ μεγάλα.
ταῦτα τὰ κακὰ τηλικαῦτα.

127. ἀλλήλων, of each other, of one another.

Dual

Plur.

G. D. άλλήλοιν, αιν, οιν, A. άλλήλω, α, ω, G. άλλήλων, ων, ων.

D. αλλήλοις, αις, οις.

Α. αλλήλους, ας, α.

128. πολλάκις, ἐνίοτε, many times, often, frequently.

sometimes.

βλάπτω, εις,

I hurt, harm, injure.
I am come, have come.

ηκω, εις &c. ηδη,

(at the time) = already, immediately.

ούπω, not yet.

 $φανερός, α, όν, { visible, manifest, clear. }$

ταῦτα οὖπω φανερά ἐστιν,

ό ἄγγελος ήδη ήκει,

πολλάχις ήμᾶς αὐτοὺς βλάπτομεν,
οἱ καχοὶ ἀεὶ ἀλλήλους βλάπτουσιν,

these things are not yet mani-

the messenger has already come.

we frequently harm ourselves.

the wicked always harm each other.

τί λέγεις, ω νεανία; τίς ει, ω ξένε; what do you say, young man? who are you, stranger?

Rem.—In Greek prose $\tilde{\phi}$ is commonly employed in respectful address.

129. Exercises.

I. Render into English.

Μέγας ἵππος.—Ο ἵππος μέγας ἐστίν.—Ἡμεῖς ἐν μεγάλῳ πεδίῳ ἐσμέν.—Τοῦτο τὸ δένδρον μέγα τε καὶ ὑψηλόν ἐστιν.—Τίς περὶ τούτων λέγει;—Οὐ περὶ τούτων, ἀλλὰ περὶ ἀλλήλων λέγομεν.—Οἱ κακοὶ ἀεὶ ἀλλήλους διώκουσιν.—Ο κακὸς τὴν ἑαυτοὺ ψυχὴν βλάπτει.—Πολλάκις οἱ κακοὶ ἑαυτοὺς βλάπτουσιν.—Οὐ μόνον ἄλλους βλάπτουσιν οἱ ἄδικοι, ἀλλὰ καὶ ἑαυτούς.—Τί ῥίπτει ὁ παῖς;—Ο παῖς ἐνίστε σφαῖραν ῥίπτει.—Οὐκ ἤδη ἥκει ὁ ἄγγελος;—Ναί, ἤδη ἥκει.—Οὔπω ῆκει ὁ ἡμέτερος ἄγγελος;—Ταῦτα οὔπω φανερά ἐστιν.—Πότε ἔρχονται οἱ ἄγγελοι;—Πρὸ ἡμέρας ἔρχονται.—Ο ξένος ἔρχεται πρὸς ἡμᾶς ἄμα τῆ ἡμέρᾳ.

II. Render into Greek.

We speak concerning one another.—I do not speak concerning you, nor you concerning me.—This (man) always speaks about (concerning) the same things (πεψὶ τῶν αὐτῶν).—Whom do the wicked flee?—They flee both each other and themselves.—They harm their ownsouls.—The good harm neither themselves, nor others.—Who is great?—God alone is great.—God alone is both great and high.—A large tree.—I see a great tree on the hill.—The messenger is already coming.—These things

are not yet evident.—God is not manifest to men (φακερὸς τοῖς ἀτθρώποις).—The wise are always happy.—This teacher is sometimes wise.—The maiden frequently writes letters to her (the) brother.—Nobody sees his own soul.—Nobody sees God except the good (man).—God alone sees the soul.—Is the soul immortal or not?—The soul is immortal.

THIRTY-FIFTH LESSON.

130. πολές, much. Plur. many.

	_	SING.	
N.	πολύς	πολλή	πολΰ
G.	πολλοῦ	π ολλ $\tilde{\eta}$ ς	$oldsymbol{\pi}$ ολλο $ ilde{oldsymbol{v}}$
D.	πολλῷ	πολλή .	πολλῷ
A.	πολήν	πολλήν	πολύ
V.	πολΰ	πολλή	πολΰ
	•	DUAL.	
N. A. V.	πολλώ	πολλά	πολλώ
G.D.	πολλοῖν	πολλαῖν	πολλοῖν
		PLUR.	
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
Λ.	πολλούς	πολλάς	πολλά
v.	πολλοί	πολλαί	πολλά

πολύς χρόνος,
ἐν πολλῷ χρόνφ,
πολλοί,
πολλά,
οὐ τοσαῦτα—ὅσα
οὐχ οὕτω πολλά—ὅσα
πολλὰ καὶ καλά,
(α) πολλὰ καὶ ὑψηλὰ δένδρα,

much time, a long time. in much time, in a long time. many persons. many things.

not so many things—as.

many beautiful things.

many high trees.

(a) Rem.—πολύς connected with another Adj. generally takes και, and; as, many golden baskets, πολλά καὶ χουσᾶ κανᾶ. But not with ἄλλος, τοιοῦτος &c. as,

τοιαῦτα πολλά, ἄλλοι πολλοί, ἄλλα πολλά, ἄλλα τοιαῦτα πολλά, πολλοὶ τούτων, πολλὰ τούτων, many such things.
many others.
many other things.
many other such things.
many of these persons.
many of these things.

ούδεὶς ήμῶν, ούδεν τοιοῦτον, ούδεν τῶν τοιούτων, ούδεν τούτων,

πολλοὶ τῶν ἐμπόρων, τίς τῶν ἐμπόρων; no one of us.
no such thing.
nothing or none of such things.
nothing or none of these
things.
many of the merchants.
who of the merchants?

οί σὺν ἡμῖν, οί νῦν, οί πάλαι, those with us. those of the present time. they of old, the men of old.

131. δλίγος, η, ον, a little, little. δλίγοι, Plur. a few, few.

ολίγος, little in quantity, opposed to πολύς, much.
μῖχρός, little in size, " μέγας, large, great.
So Plur. ὀλίγοι, few, " πολλοί, many.
μιχροί, small, " μεγάλοι, lurge.

μέγας ή μιχοός χήπος,
πολύς ή όλίγος οίνος,
πολλοί ή όλίγοι άνθρωποι,
όλίγος χρόνος,
μιχοός χρόνος,
όλίγον χρόνον μένει,
όλίγας ήμέρας μόνας μένει,
όλίγοι τικές,
ούχ όλίγοι,
οί πολλοί,
οί όλίγοι,

a large or small garden.
much or little wine.
many or few men.
a little time.
he stays (during) a little time.
he stays only a few days.
some little.
some few.
not a few = many.
the many.

132. Exercises.

I. Render into English.

Πολύς χουσός.—Οὐ τοσοῦτος χουσός ὅσος ἄργυρος.—Ό ἐν τῆ χηλῷ ἄργυρος.—Ό ἐν τῆ χηλῷ ἄργυρος πολύς ἐστιν.—Πολλὰ καὶ καλὰ ἀργυρα ποτήρια.—Ό ἐν τῷ ἐμῷ ποτηρίῳ χρυσὸς ὀλίγος ἐστίν.—Πότερον ἔχει ὁ ξένος πολὺν χρυσόν, ἢ ὀλίγον ;—Μόνον ὀλίγον ἔχει.—Πολλαὶ ἡμέραι.—Πόσας ἡμέρας μένει ὁ φίλος σου ;—Οὐ πολλὰς ἡμέρας.—Ό ἐμὸς φίλος οὐ τοσαύτας ἡμέρας μένει

ὅσας ὁ σός.—Οὖτος τοιαῦτα πολλὰ λέγει.—Οὐ μόνον ταῦτα, ἀλλὰ καὶ πολλὰ τοιαῦτα ἄλλα λέγουσιν.—Πόσον χρόνον γράφει ὁ πατὴρ ἡμῶν; —Οὐ πολὺν χρόνον.—Πολλοὶ τῶν ἀγγέλων τὰ τοιαῦτα λέγουσι περὶ ἐμοῦ.—Οἱ κακοὶ οὐκ ὀλίγοι εἰσίν.—Οἱ ἀγαθοὶ οὐ τοσοῦτοὶ εἰσιν ὅσοι οἱ κακοὶ.—Ἐν τούτῳ τῷ πεδίῳ εἰσὶ πολλαὶ καὶ καλαὶ μηλέαι καὶ συκαῖ.—Οἱ σὺν ἡμῖν εἰσι πολλοί.—Οἱ σὺν τούτοις οὐ τοσοῦτοί εἰσιν ὅσοι οἱ σὺν ἐκείνοις.—Οἱ πάλαι ἄνθρωποι οὐκ ἦσαν οὕτω πολλοὶ οὐδὲ οὕτω σοφοὶ ὡς οἱ νῦν.

II. Render into Greek.

The few.—Only the few are wise.—The many are not wise.—The many are neither wise, nor good, nor happy.—Not a few came with us.—They stay a long time.—These (men) stay many days.—They either come before morning or in the evening.—In this time they flee.
—There is a little wine in the cup.—There are a few cups on the table.—There are not so many cups as balls.
—Many of the merchants are rich.—None of the workmen either (over) says or (over) writes these things concerning me.—The brother writes many such things concerning us to his sister.—There is a little gold either on, or in the silver chest.—Gold instead of silver.—A white hat instead of a purple cloak.—The cows either lie before the gate, or run on to the hill, or into the pasture.—Not a few cows.

THIRTY-SIXTH LESSON.

133. ἀκούω, εις, &c. I hear.
εὐρίσκω, εις, I find.
ἐσθίω, εις, I eat.
ὁ ἄρτος, ου, the bread, bread, Plur. loaves.
ὁ πυρός, οῦ, the wheat, wheat.
ὁ σῖτος, ου, corn, grain, food.
ἡ φωνή, ῆς, the voice.
ἡ βροντή, ῆς, the thunder.
ἡ ἀστρᾶπή, ῆς, the lightning.

What do you eat?
I eat bread,
I send these loaves,
What do you hear?
I hear a voice,
Whom do we hear?
You hear the messenger,
They hear this man,
They hear these things,

τί ἐσθίεις; ἄρτον ἐσθίω. πέμπω τοὺς ἄρτονς τούτους. τί ἀκούεις; φωνὴν ἀκούω. τίνος ἀκούομεν; τοῦ ἀγγέλου ἀκούετε. τούτου ἀκούουσιν. ἀκούουσι ταῦτα.

134. Rule.—ἀκούω usually governs the Acc. of the sound, or thing heard, and the Gen. of the source whence the sound proceeds; thus,

ἀκούω την βροντήν, ἀκούω τοῦ νεανίου,

I hear the thunder.
I hear (from) the young man
(the source).

ἀμφότερος, α, or, both. εκαστος, η, or, each, each one.

άμφότεια ταῦτα καλά ἐστιν,
οἱ ἔμποροί εἰσιν ἀμφότεροι
πλούσιοι,
ἐκάστη ἡμέρα,
ἐκάστη ἡ ἡμέρα,
ἡ ἡμέρα ἐκάστη,

both these things are beautiful. the merchants are both rich.

each day

ἡ χώρᾶ, ᾶς, the region, country.
ἡ γῆ, the earth, land.
γῆ, earth, is used only in the Sing.
G. γῆς, D. γῆ, A. γῆν, V. γῆ.

135. ἀνά, up, back, over. A Preposition. ανὰ τόν, (Governs only the Acc.)

ἀνὰ τὸν ὁοῦν, ἀνὰ τὴν χώραν, ἀνὰ τὴν γῆν, up the stream.
over = throughout the country.
throughout the earth, the land.

From the,
Out of the,
Instead of, for, the,
Before the,
In the,
With the,
On the,
At, by the,
On to the,
Into the,
To the,
Concerning the,
Throughout the,

έκ τοῦ.
ἀντὶ τοῦ.
πρὸ τοῦ.
ἐν τῷ.
ἐν τῷ.
ἐπὶ τοῦ.
ἐπὶ τῷ.
ἐπὶ τόν.
ἐκὶ τόν.
πρὸς τόν.
πεὸὶ τοῦ.
ἀνὰ τόν.

άπὸ τοῦ.

Render,

ἀπὸ τῆς χώρας, ἐκ τῶν χωρῶν.
ἀστραπὴ ἀντὶ βροντῆς.
ἢ πρὸ τῆς στοᾶς, ἢ ἐν τῆ χηλῷ.
κάθημαι σὺν τῆ ἀδελφῆ, ἐπὶ τῆ κρήνη.
παίζουσιν ἐπὶ τῶν πετρῶν καὶ τρέχουσιν ἐπὶ τοὺς λόφους.
τὰ μῆλα εἰς τὸν ὁοῦν πίπτει.
πέμπομεν πρὸς τὸν διδάσκαλον.
γράφω πρὸς σὲ περὶ τούτων.
τὴν βροντὴν ἀνὰ τὴν χώραν ἀκούουσιν.
οἱ ἵπποι τρέχουσιν ἀνὰ τὸ πεδίον.

136. Exercises.

I. Render into English.

Τί ἀκούεις; Φωνην ἀκούω. Την τίνος; Την τοῦ ἀδελφοῦ. Πότερον ἀκούω την βροντήν, η την ἀστραπην ὁρῶ; Την βροντην ἀκούεις. Ή βροντή ἐστι φωνη τοῦ θεοῦ. Οἱ ἀνὰ την γην την βροντην ἀκούουσιν. Ανὰ ταύτην την χώραν ταύτας τὰς φωνὰς ἀκούουσιν. Τί εὐρίσκεις; Εὐρίσκω πολὺν ἄρτον ἐν τῆ χηλῷ. Ό παῖς εὑρίσκει πολὺν καὶ ἀγαθὸν σῖτον ἐπὶ τῆς τραπέζης. Ή παῖς εὐρίσκει τε καὶ ἐσθίει ἄρτον. Οὖτοι οἱ σοφοὶ οὖτε ἄρτον ἐσθίουσιν, οὔτε οἶνον πίνουσιν.

— Ήμεῖς ἀμφότεροι ἄρτον ἐσθίομεν.— Όρῶ πολὺν χρυσοῦν πυρὸν ἐν τῷ πεδίῳ.— Έκαστος τῶν νεανιῶν πολὺν πυρὸν ἐν τῷ κανῷ ἔχει.— Ἡ κόρη ἀκούει τὴν τῆς βροντῆς φωνὴν καὶ τρέχει.— Ποῖ τρέχει;— Εἰς τὸν κὴπον.— Εἰς τὸν τίνος κῆπον;— Ἡ εἰς τὸν ἑαυτῆς κὴπον τρέχει, ἢ εἰς τὸν τοῦ ἐμπόρου.— Ἡ ἀστραπὴ φανερά ἐστιν.— Ὁ ἄρτος ἐστὶν ἀγαθός.— Τίνος ἀκούετε;— Ακούομεν τοῦ σοφοῦ διδασκάλου.— Ὁ νεανίας τοῦ διδασκάλου ἀκούει.— Οἱ μαθηταὶ τὴν τοῦ διδασκάλου φωνὴν ἀκούουσιν.

II. Render into Greek.

What does the boy hear?—He hears a voice.—What voice does he hear?—He hears his teacher's.—What else does he hear?—He hears nothing else except the thunder.—Who hears the stranger?—Nobody except me hears him.—Throughout the earth we hear the voice of God.—What does the young man find?—He finds hares.—He finds and catches peacocks instead of hares.—Much and beautiful wheat.—This wheat is not so good as mine.—Mine is not so good as my brother's.—What do I see?—I see the lightning.—Nobody sees any thing except the lightning.—The young men eat much corn.—They both eat bread and drink wine.—Wine harms the mind of the young man.—Young man, wine harms the soul.

THIRTY-SEVENTH LESSON.

137. Verbs compounded with Prepositions.

ἀποπέμπω, I send away, send back. ἐκπέμπω, I send out. εἰςπέμπω, I send in. συμπέμπω, I send along with. ἀπέρχομαι, I come, go away, depart. ἐξέρχομαι, I go out, go forth. εἰσέρχομαι, I come or go in, I enter. συνέρχομαι, I come along with, come together. ἀναβαίνω, I go up, ascend.

Observe, συμπέμπω for συνπέμπω (σύν and πέμπω), ἀπέρχομαι from ὑπό (ἀπ') and ἔρχομαι.

ἀποπέμπω σε ἀπὸ τῆς οἰκίας, ἐκπέμπω τὸν ἄγγελον ἐκ τῆς κώμης, οἱ ἄνθρωποι συτέρχονται, ἡμεῖς τῷ νεατία συνερχόμεθα,

είς την οίκίαν είσερχονται, ἀναβαίνω επὶ τὸν λόφον, ἀναβαίνει επὶ τὸν ἵππον, I send you away from the house.
I send forth the messenger out of the village.
the men come together.
we come along with the young man.
they enter into the house.
I ascend (on to) the hill.
he mounts his horse.

138. πῶς; how?
εὖ, well.
καλῶς, beautifully, excellently.
κακῶς, badly.
δικαίως, justly.
οὖ κακῶς, not badly = well.

πῶς γράφεις; εὖ γράφω, πῶς ταῦτα ἔχει;

ταῦτα εὖ ἔχει,

τὰ ἐμὰ οὐκ εὖ ἔχει, καλῶς λέγεις, ταῦτα εὖ λέγεις, how do you write?

I write well.
in what condition are these things? (how do these things have themselves?)
these things are in good condition.
my affairs are not prosperous.
you speak excellently.
you say these things well.

139. Exercises.

I. Render into English.

Ο πατήρ τὸν νεανίαν ἀποπέμπει.—Ο διδάσκαλος τὸν κακὸν νεανίαν ἐκ τῆς οἰκίας ἐκπέμπει.

Πέμπουσιν ἄγγελον καὶ συμπέμπουσι τὸν λευκὸν ἵππον.—Πότε ἔρχονται οἱ ξένοι;— Εωθεν ἔρχονται καὶ ἑσπέρας ἀπέρχονται.— Αἱ κόραι ἄμα τῆ ἡμέρα ἀπέρχονται.— Ο ἀδελφός μου εἰσέρχεται εἰς ταύτην τὴν καλὴν οἰκίαν.— Σὺν τίνι εἰσέρχεται;— Σὺν τῆ ἐμῆ ἀδελφῆ καὶ πολλαῖς ἄλλαις κόραις.— Τἰς ἀναβαίνει ἐπὶ τοῦτον τὸν ἵππον;— Ὁ νεανίας ἐπὶ αὐτὸν ἀναβαίνει.—Οἱ νεανίαι σὺν τοῖς ἵππον ἐπὶ τοῦς ἵππον ἐκὶ τοῦς ἵππον ἐκὶνοισίν».— Πῶς

επιστολάς γράφουσιν; — Ένίστε καλῶς γράφουσιν. — Δικαίως λέγεις. — Ο ἰατρὸς ταῦτα οὐ δικαίως λέγει. — Τὰ ἐμὰ κακῶς ἔχει. — Τὰ ἐμὰ οὐχ οὕτω κακῶς ἔχει ὡς τὰ τοῦ ἀγγέλου. — Ταῦτα εὖ ἔχει.

II. Render into Greek.

Whom do you send away?—I send away my son.—The teacher sends away his scholar.—Not his own scholar but mine.—We send this horse out of the pasture.—My father and mother enter into the village.—Both I and you mount the horse.—Who else mounts the horse?—Nobody else.—Nobody except the young man.—The young men depart before evening.—The horses come together into the plain at dawn.—Early in the morning.—A long day.—A beautiful evening.—How are these things?—They are well (vi interval).—The maiden writes beautifully.—The bad (man) speaks badly.—The good (man) speaks well.—The just (man) always speaks justly.

THIRTY-EIGHTH LESSON.

140. Greek Verbs.

Greek Verbs have three *Voices*, Active, Passive, and Middle; six *Modes*, Indicative, Subjunctive, Optative, Imperative, Infinitive, and Participle; six *Tenses*, Pres-

ent and Imperfect, Perfect and Pluperfect, Future and Aorist; three *Numbers*, Singular, Dual, and Plural; and three Persons, First, Second, and Third.

REM.—A few verbs have in the Passive a seventh tense, viz. a Perfect Future.

141. The Imperf. Ind. Act.

Ends in or with the augment (e) prefixed.

γράφ-ω, I write, am writing. ε-γράφ-ον, I was writing, used to write.

SING.

- 1. ἔγρἄφον, I was writing, used to write.
- ἔγράφες, you were writing, used to write.
- 3. ἔγρἄφε(ν), he, she was writing, &c.

DUAL

- 2. έγράφετον, you two were writing.
- 3. έγραφέτην, they two were writing.

PLUR.

- 1. έγράφομεν, we were writing.
- 2. έγράφετε, you were writing.
- 3. ἔγρἄφον, they were writing.

So from any Act. Pres. in ω , commencing with a Consonant, form the Imperf. in ε —or; as,

βλάπτω ἔ-βλαπτ-ον, I was hurting, used to hurt.
 τρέχω ἔτρεχον, I was running, used to run.
 βαδίζω ἐβάδιζον,
 βαίνον, ἔβαινον,
 was walking, going, &c.

πίπτω	ἔπιπτον,	was falling, &c.
πέμπω	ἔπεμπον,	was sending.
παίζω	έπαιζον,	was playing.
διώχω	έδίωχ ο»,	was pursuing.
φεύγω	ἔφευγον,	was fleeing.
δίπτω	έὐδιπτον,	was throwing.

Rem.—Observe initial ϱ , after the augment, is doubled, and when doubled, the first ϱ has the smooth breathing, the second the rough.

ỗτε, (ỗτ', δθ') when (Relative). ἄρτζ, ἀρτζως, just now.

πότε έλεγες;
ἀρτίως έλεγον,
έλεγον ὅτε ὑμεῖς ἐγράφετε,
χθὲς ἐβάδιζον ἐν τοῖς ἀγροῖς.
ἐπαίζομεν ἐσπέρας,
ἐτρέχομεν τὴν ἡμέραν,

when were you speaking?
I was speaking just now.
I was speaking when you were writing.
I was walking yesterday in the fields.
we were playing at evening.
we were running during the

142. The Augment.

1. Syllabic Augment.—This is a prefixed unchanged to all past tenses of verbs beginning with a consonant. It is so called because it adds a syllable.

2. Temporal Augment.—When the verb begins with a vowel, the s unites with this initial vowel, and if short, lengthens it, so that

 α and ε , become η . $\tilde{\iota}$ " \tilde{v} " $\tilde{\iota}$ and \tilde{v} . o " ω .

at " ot " η " φ , i. e. lengthening the α and σ , and writing under, or subscribing the τ (called τ subscript).

ἀχούω, Imperf. ήκουον, I was hearing, used to hear. ἐσθέω, " ήσθιον, was eating.

In a few verbs ε becomes $\varepsilon\iota$, as $\tilde{\varepsilon}\chi\omega$, $\varepsilon\tilde{\iota}\chi\sigma$. But long vowels (except $\bar{\alpha}$) and frequently diphthongs remain unchanged; as

ηκω Imperf. ηκον, had come, came. εύρίσκω, " εύρισκον, was finding.

This lengthening of the vowel increases the time or quantity; hence it is called the Temporal Augment.

Accent.—Observe, the Accent is thrown as far back as possible; as ἔπῖνον, ἔγράφον, ἐγράφετε.

143. Exercises.

I. Render into English.

"Εγραφον.—Πότε ἔγραφες;—"Αρτι ἔγραφον.
—"Εγραφον ὅτε οἱ νεανίαι ἔπαιζον.—Τί ἔγραφες;
—"Επιστολὴν ἔγραφον.—Πόσον χρόνον ἔγραφεν ὁ ἰατρός;—Τοσοῦτον χρόνον ὅσον ἡμεῖς ἐν τοῖς

ἀγροῖς ἐβαίνομεν.—Πόσον χρόνον ἐκεῖ ἐβαίνετε;
—Οὐ τοσοῦτον ὅσον ὑμεῖς τοὺς λαγὼς ἐδιώκετε.—
'Ότε ἡμεῖς ἐν τοῖς κήποις ἡμεν, τότε ὁ πατὴρ τὸν νἱὸν πρὸς τὴν κώμην ἔπεμπεν.—Ή σφαῖρα ἔπιπτεν ἐκὶ τὴν γῆν.—Ἡμεῖς πάλαι ταῦτα καὶ πολλὰ τοιαῦτα ἐλέγομεν.—Ἡμα τῆ ἡμέρα ἔφευγον οἱ κλέπται.
—Πότερον ἔφευγεν ἢ ἐδίωκεν ὁ ἐργάτης;—Οὕτε ἔφευγεν, οὕτε ἐδίωκεν, ἀλλ' ἐνταῦθα ἔμενεν.—Τἱ ἀκούεις;—Οὐδὲν νῦν ἀκούω.—Χθὲς ἢ πρώην τὴν βροντὴν ἤκουον.—Ἡμεῖς πάλαι ταύτας τὰς φωνὰς ἠκούομεν.—Οἱ ἀγαθοὶ πάλαι τὴν τοῦ θεοῦ φωνὴν ἤκουον.—Ο θεὸς πάλαι πρὸς τοὺς ἀγαθοὺς ἔλεγεν.—Τίς ταύτην τὴν φωνὴν ἀκούει;
—Ἡμεῖς αὐτὴν ἀκούομεν.—Πάλαι οἱ κῆποι οὖτοι πολλὰ ῥόδα καὶ ἴα εἶχον.

II. Render into Greek.

I was running.—Who else was running?—Nobody was running except me and the messenger.—I and the stranger were running.—You and the young man were pursuing the thief.—The thief was fleeing from the village, when these men (ovroi) were walking near the river.—The thief was fleeing when we were pursuing.—The teacher was speaking when the scholar was writing.—To whom was your mother writing these long letters?—To my good sister.—How many sisters have you?—I have not so many sisters as brothers.—I have not many sisters, I have only a few.—Formerly this (man) had

many sisters.—Formerly these apple-trees had many apples.—At that time $(\tau \acute{o}\tau \epsilon)$ we used to hear the wise teacher.—These trees have not so many apples now as formerly.—This teacher formerly had not $(o i \pi \acute{a} \lambda a \iota i l \chi \epsilon)$ so many scholars as now.—Where was the girl finding roses?—Among the thorns of the garden.—Not among the thorns of the garden, but among those of the pasture.—In this same large garden.

THIRTY-NINTH LESSON.

144. (ὁςἄω), contr. ὁςῶ, I see.
Imperf. ἑώςὰον, " ἐώςων, I was seeing, used to see.
Note. ἐώςων irreg. for ὧςων.

έωρων ταῦτα, ἐμαυτὸν έωρων, I was seeing these things. I was seeing myself.

145. When the verb is compounded with a Preposition the augment usually comes between them, and the last vowel of the Preposition (if it end with a vowel) is elided, exc. πέρι; thus,

ανα-βαίνω, Imperf. ἀν-έ-βαινον, was ascending, used to ascend ἀπο-ὀόιπτω, " ἀπ-ἐφόιπτον, was casting away. ἀπο-φεύγω, " ἀπ-ἐφευγον, was fleeing away, escaping. ἐκ-ρίπτω, " ἐξ-ἐψόιπτον, I was throwing out, or forth

On that day,
On the same evening.
During those times,

During that same morning.

έκείνη τη ἡμέρα. τη αυτή έσπέρα. τους χρόνους έκείνους. έκείνην την αυτην έω.

συλλέγω (σύν, λέγω) I lay together, I collect.
Imperf. συν-έλεγον, was collecting, used to collect.

βίβλους έτι συλλέγω, ταῦτα οὐκέτι συλλέγω, οὐκέτι, I am still collecting books. these things I no longer collect. no longer.

Note.—λέγω means originally not speak, but lay; hence συλλέγω, lay together, collect.

Note also συλ-λέγω for συν-λέγω, for euphony.

ή σοφία, ας, wisdom. ή ἀρετή, ῆς, (manly excellence) virtue. Φανμάζω, εις, I wonder at, admire.

θαυμάζω σε, θαυμάζω την άρετην σου, | I wonder at you, I admire you. | I admire your virtue.

146. Generally the Predicate omits the Art.

ή ἀρετή σοφία ἐστίν, ή σοφία ἀρετή ἐστιν, ό τεανίας κλέπτης ἐστίν, ό κλέπτης ἐστὶ νεανίας, οὖτος ἐργάτης ἐστίν, οὖτός ἐστιν ὁ ἐργάτης, virtue is wisdom.
wisdom is virtue.
the young man is a thief.
the thief is a young man.
this person is a laborer.
this man is the laborer, i.e. the
laborer is this man.

147. Exercises.

Render into English.

Ποῦ ἦν ἐχθὲς ὁ τεχνίτης ;— Ἡ ἐβάδιζεν ἐν τῶ πεδίω, ἢ ἀνέβαινεν ἐπὶ τὸν λόφον.—Τίνα ὁδὸν έβάδιζεν ὁ ἄγγελος; Τὴν εἰς τὴν κώμην εβάδιζεν.—Ήμεῖς ἐκείνην τὴν ἡμέραν ἐπιστολὰς ἐγράφομεν.—Ό παῖς τὰς σφαίρας ἀπέρδιπτεν.—Ή κόοη συνέλεγεν είς τὸ κανοῦν φόδα καὶ ἴα.— Έγω έωρων ταῦτα τὰ καλὰ ρόδα.— Εκείνη τῆ αὐτῆ ημέρα ημείς εν τη οικία συν υμίν εμένομεν.—Ό νεανίας την βακτηρίαν απέρδιπτεν.—Ο έμπορος ού νῦν τοσοῦτον οἶνον πίνει ὅσον πάλαι ἔπινεν.— Ο διδάσπαλος βίβλους συλλέγει.—Οὐπέτι τοσαύτας βίβλους συλλέγει ὅσας πάλαι συνέλεγεν.—Ή αρετή σοφία εστίν.—Η σοφία τοῦ διδασκάλου μεγάλη ἐστίν.—Πάλαι ἦσαν ἡμῖν πολλοὶ καὶ σοφοί διδάσκαλοι. Θαυμάζω την άρετην τοῦ νεανίου.—Τίς οὐ θαυμάζει τὴν τοῦ διδασκάλου σοφίαν ; Ο θεὸς σοφός ἐστιν. Ο θεὸς μόνος σοφός εστι καὶ μέγας.—Οὖτός εστιν υίός μου.— Ούτος δ εμός υίδς παῖς εστιν.

II. Render into Greek.

I throw away my ball.—The boy was throwing away his ball.—He was not throwing away his own

—What was the young man saying?—He was saying nothing except this.—What were the young men pursuing?—Either a peacock or a squirrel.—The squirrel was fleeing (from) the young man.—What young man was he fleeing?—This same young man.—We were then sending these letters to the good stranger.—We do not now send so many letters as we formerly used to send.—What were you admiring?—I was admiring both the wisdom and the virtue of the teacher.—Who were playing among (in) the roses?—The maiden was either playing there, or at the spring.—The horse was running into the large pasture.—The stranger had much gold.—The horses were fleeing away (escaping).—I see myself.—I see my own hat, not yours.

FORTIETH LESSON.

148. The Third Declension.

Nouns of this Decl. are very numerous, and of all genders. The Gen. regularly ends in o_s , but a few classes of nouns have the Attic ending ω_s .

Note.—Observe that any substantive.

with the Gen. $\begin{cases} \text{in } \alpha_S \text{ or } \eta_S & \text{is of the 1 Decl.} \\ \text{in } o\nu, & \text{is of the 1 or 2 Decl.} \\ \text{in } o_S \text{ (or } \omega_S) \text{ is of the 3 Decl.} \end{cases}$

ὁ μήν, the month.

SING.	DUAL	PLUR.
N. μήν G. μηνός D. μητί A. μῆνὰ V. μήν	N.A.V. μῆνε G.D. μηνοῖν	 N. μῆτες G. μηνῶν D. μησί(ν) (for μηνσίν) Α. μῆνᾶς V. μῆνες

Quantity.—The terminations Dat. Sing. and Plur. ι, Acc. Sing. α, Acc. Plur. ας, are short; ας in 1 Decl. is every where long, as rearies, χώρως.

Accent.—The accent generally stands throughout, as far as the general rules of accentuation allow, on the same syllable as in the Nom. But most nouns of one syllable in Decl. 3, have in the Gen. and Dat. of all numbers the accent on the final syllable, and ων and οιν are circumflexed: see in μήν.

Rem.— ν before σ is generally dropt, as in $\mu\eta\nu$ - $\sigma\iota$, $\mu\eta\sigma\iota$.

Decline like μήν,

ο σφήν, σφηνός, the wedge. ο Ελλην, ηνος, the Greek. οι Ελληνες (Plur.) the Greeks.

149. 11; who? 11; what?

SING.	DUAL	PLUR.
N. τίς; Neut. τί; G. τίνος; D. τίν ; Α. τίν ὰ;	N. A. τίνε; G. D. τίνοιν;	N. τίτες; τίνα; G. τίνων; D. τίσι(ν); Α. τίνᾶς; τίτᾶ;

So also vis, some one, any one, with a change of Accent.

SING.	DUAL	PLUR.
N. τὶς; Neut. τὶ G. τινός D. τιντ A. τινά, τὶ	N. A. τινέ G. D. τινοΐν	N. τινές, τινά G. τινών D. τισί(ν) A. τινάς τινά

vis; who? always retains its accent unchanged. gis some one, &c. is enclitic.

τίς ἄνθρωπος; ἄνθρωπος; τις, τίνος ἀκούεις; ἀκούως, ἀκούς, ἀκούς,

what man?
a certain man.
whom do you hear?
I hear some one.
we hear some thing.

150. The way in which Enclitics lose their Accent.

1 after Oxytones,	σχιά τις	for σχιὰ τὶς
•	σχιά μου	" σκιὰ μοῦ.
	σχιαί τινες	" σκιαί τινές.
2. after Perispomena,	σχιών τε	" σχιῶν τέ.
_	σχιών τινων	" σχιῶν τιν ῶν.
	σχιῶν μου	" σκιῶν μοῦ.
3 after Paroxytones,	οίχία τις	" οἰχία τὶς.
κ.	οἰχία μου	" οἰχία μοῦ.
	οἰχίαι τ ι νές	" ભારાં જા માર્ગ્લ્ડ
4. after Properispomena,		" σφαῖρα τὶς
	σφαῖρά μου	" σφαῖρα μοῦ.
	σφαῖραί τινες	" opaigai rirés.

5. after Proparoxytones, ἄνθρωπός τις for ἄνθρωπός τὶς. ἄνθρωπός μου " ἄνθρωπός μοῦ. ἄνθρωποί τινες " ἄνθρωποι τινές.

Description Observe that after Paroxytones, dissyllabic enclitics retain their accent, as οἰκίαι τινές.

Rem.—If several enclitics succeed each other, they throw their accents back on each other; as, oixlu té tis éctiv. Here te has the accent of tis, and tis that of éctiv.

 $\left.egin{array}{l} \pilpha ilpha, & I \ strike. \ Imperf. & lpha nor, & I \ was \ striking. \end{array}
ight.$

τίνι παίεις; σφύρα παίω, τύπτω τῆ χειρί, τῆ γλώσση λέγεις, with what do you strike? I strike with a hammer. I strike with my hand. you speak with your tongue.

151. Rule.—The instrument, or that with which a thing is done, is put in the Dat.

Note.—Distinguish carefully between with denoting the instrument, and with denoting accompaniment (oir); as,

σύν τίνι ἔρχεται;

ἔρχεται σὺν τῷ φίλῳ, τίνι ἐσθίει; οὐ τῆ γλώσση ἐσθίει, with (along with) whom does
he come?
he comes with his friend.
with what does he eat?
he does not eat with his
tongue.

σχίζω, I am splitting, I split. ἔσχίζον, was splitting, &c. τὸ ξύλον, ου, the stick of wood. ξύλα, sticks of wood, wood.

έσχιζε τις ξύλα, τίς τούτων έσχιζεν; somebody was splitting wood.
who of these was splitting?

152. Exercises.

I. Render into English.

Ό μήν.—Ό μην οδτος.—Οδτος δ αὐτὸς μήν. -Πολλοί μηνες.-Ού τοσούτοι μηνες όσαι ήμέραι.-Ούτος ὁ μὴν ούχ ούτω μακρός ἐστιν ώς έχεῖνος.—Τίς ξύλα σχίζει;—Ο έργάτης ξύλα σχίζει.—Τίνι σχίζουσι ξύλα οἱ ἐργάται ;—Τούτω · τῷ μεγάλω σφηνί.—Χθὲς ἕωθεν οἱ ἐργάται ξύλα ἔσχιζον.—Ότε ὁ παϊς τὴν σφαίραν ἔτυπτεν, ἡμεῖς τὰ ξύλα τοῖς σφησὶν ἐσχίζομεν.—Σφήν τις.—Τίς σφήν ;—Τίσι σφησίν ἀρτίως ξύλα ἐσχίζετε ;— Τούτοις αὐτοῖς τοῖς σφησίν.—Τίνι παίει τὸν νεανίαν ὁ ἄνθοωπος ;— Η τῆ χειοὶ αὐτὸν παίει, ἢ τῆ μικοά βακτηρία -Τίνες ήσαν οι Έλληνες ;-Οί Έλληνες καλοί και σοφοί ἄνθρωποι ἦσαν.—Οί Έλληνες ούχ οΰτω σοφοί ἦσαν, ὡς οἱ νῦν ἄνθρωποι -Πολλοί τῶν Ἑλλήνων σοφοί ἤσαν.-Τινές (some) τῶν Ἑλλήνων σοφοί τε καὶ ἀγαθοὶ ἦσαν.

II. Render into Greek.

A stick of wood.—This wood.—Who was splitting this wood?—Somebody was splitting this wood either yesterday or the day before.—This (man) splits wood with a wedge.—Not with a silver, nor a golden wedge.—This wedge is not silver.—This month.—On that month.—During those same months we were writing.—Was your father writing during that month, or the other? During the other.—During how many months do you stay?—We do not stay so many months as days.—The Greeks were wise.—The Greeks used to write many books.—This rich merchant, when he was rich, had many books.—He had not so many books then as he has now (ఠσας νῦν ἔχει).—A certain Greek was wise.—Certain Greeks were both good and wise.—God was always propitious to the good.—The just are always happy.

FORTY-FIRST LESSON.

153. ὁ ποιμήν, the shepherd.

stem, noimer.

SING.	DUAL	PLUR.
Ν. ποιμήν G. ποιμένος D. ποιμέν Α. ποιμέν V. ποιμήν	Ν.Α. V. ποιμένε G. D. ποιμένοιν	Ν. ποιμένες G. ποιμένων D. ποιμέσι(ν) (for ποιμενσι) Α. ποιμένας V. ποιμένες

REM.—The Nom. of the 3 Decl. is often a strengthened or otherwise modified form of the stem, or root, to which the several endings are attached. The stem can generally be found by throwing off os from the Gen. as, μην-ός, stem, μήν, ποιμέν-ος, stem, ποιμέν.

To Observe Oxytoned subst. in ήν ένος · ής, έςος, · ών, όνος · retain the long vowel in the Voc.

154. Fut. Ind. of Verbs.

This ends in σω generally added to the stem or root, of the verb, as γράφ-ω, Fut. γράψω (from γράφ-σω) I shall write. τύπτω, stem τυπ- Fut. τύψω from τύπ-σω. σχίζω, stem σχίδ- Fut. σχίσω from σχίδ-σω, &c. (See Introd. § 1. 5).

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Observe πσ, βσ, φσ,= ψ, as, πέμπω, πέμπ-σω = πέμψω. 
 κσ, γσ, χσ,= ξ, λέγω λέγσω = λέξω. 
 in τσ, δσ, ϑσ, the lingual is dropt; σχίζω, σχίδσω, σχίσω.
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Thus,
         γράφω,
                   Fut.
                          γράψω,
                                      I shall write.
                                      shall harm, hurt.
         βλάπτω,
                          βλάψω,
                          ήξω,
         ήχω,
                                      shall come.
                     "
                          λέξω,
                                      shall say, speak.
          λέγω,
         πέμπω
                                      shall send.
                          πέμψω,
                     "
                                      shall split, cleave.
          σχίζω
                          σχίσω,
                    ٠,٬٬
          θανμάζω,
                          θαυμάσω, shall admire.
                                      shall have.
          ἔχω,
                          έξω,
                     "
          τύπτω,
                          παίσω and παιήσω, shall strike.
                          τύψω,
                     "
          παίω,
                     "
                                      shall throw, cast.
          δίπτω,
                          δίψω,
                          ευρήσω (from ευρέω) shall find.
          εύρίσχω,
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The Fut. in ω is inflected like the Pres. thus:

Sing. γράψ-ω, εις, ει.
Dual ετον, ετον.
Plur. ομεν, ετε, ουσι(ν).

σήμερον, { to-day. αυρίου, to-morrow.

αύριον εωθεν, αύριον πρώ, πρωΐ αύριον έσπέρας, to-morrow morning.
early to-morrow morning.
to-morrow at evening.

πότε ήξει ὁ ᾶγγελος;

αὖριον ἥξει, οὐ γράψουσιν ; πέμψω τὸν υἰόν, when will the messenger come?
he will come to-morrow.
will they not write?
I shall send my son.

155. διά, through. A Preposition. διὰ τοῦ, τόν, (Governs Gen. and Acc.) διὰ τοῦ, through the, by means of the. διὰ τόν, on account of the.

διὰ ποταμοῦ τρέχω, πέμπω διὰ τοῦ ἀγγέλου,

διὰ τί,

δι έμέ,

διὰ ταύτα.

διὰ πολλά,

I run through a river.

I send through, by means of the messenger.

on account of what? for what reason?

on account of me, on my account.

on account of these things, for this reason.

on account of many things, for many reasons.

ἀπὸ του, ἐκ τοῦ, ἀττὶ τοῦ, πρὸ τοῦ, ἐκ τῷ, σὺν τῷ, ἐπὶ τοῦ, ἐπὶ τῷ, ἐπὶ τόν, εἰς τόν, περὶ τοῦν, ἀκὰ τόν, διὰ τοῦ, διὰ κοῦ,

from the, out from the.
instead of the, before the.
in the, with the.
on the, at or by the.
on to the, into the.
concerning the, to the.
over, throughout the.
through the, on account of the.

Render,

πέμψω σε ἢ ἀπὸ τῆς νομῆς, ἢ ἐκ τοῦ ἀγροῦ.
ἔξω βακτηρίαν ἀντὶ σφηνός.
ὁ ἄγγελος ἔρχεται πρὸ τοῦ χρόνου.
ἡ κόρη κάθηται σὺν τῷ ἀδελφῷ ἐν τῆ στοῷ.
οἱ νεανίαι παίζουσιν ἐπὶ τῶν πετρῶν, ἀλλὶ οὐκ ἐπὶ τῆ θύρᾳ.
Οἱ ξένοι οὖτε εἰς τὴν οἰκίαν ἥξουσιν, οῦτε ἐπὶ τὸν λόφον.
ὁ πατὴρ γράφει πρὸς τὸν ποιμένα περὶ τοῦ υἰοῦ.
ἀκὰ τὸ πεδίον ἔτρεχον οἱ ἵπποι.
διὰ ταῦτα πέμπω πρὸς σὲ διὰ τοῦ ἀγγέλου.
Οἱ ἵπποι διὰ τοῦ πεδίου τρέγουσιν.

156. Exercises.

I. Render into English.

Ποῦ κάθηται ὁ ποιμήν; —Οί ποιμένες οὖτοι ἐπὶ τοῦ λόφου κάθηνται. —Πότε δεῦρο ἥξουσιν; —Σήμερον ἥξουσιν, ἢ αὔριον. —Πέμψω ἐπιστολήν. —Διὰ τί ταύτην τὴν ἐπιστολὴν πέμψεις; — Πέμψω αὐτὴν διὰ πολλά. —Διὰ τίνος αὐτὴν πέμψεις; —Πέμψω αὐτὴν διὰ τοῦ μόνου υἰοῦ. —Πόσα ξύλα σχίσει ὁ ἐργάτης; —Τοσαῦτα σχίσει ὅσα

ἔξει.—Πότερον ξύλα χθὲς ἔσχιζον οἱ τεχνῖται, ἢ οὕ ;—Οὐ χθὲς ἔσχιζον ξύλα, ἀλλὶ αὕριον σχίδουσιν.—Πόσας ἐπιστολὰς γράψει αϋριον ὁ πατήρ σου ;—Οὐ γράψει ὅσας τήμερον γράφει.—Τίνι ταῦτα λέξεις ;—Ταῦτα τῷ ποιμένι τοὐτῳ λέξω.—Οὖτοι οἱ λόγοι (words) τὰς ψυχὰς ἡμῶν βλάψουσιν.—Οἱ ἄδικοι ἀεὶ ἀλλήλους βλάψουσιν.—Οἱ δίκαιοι οὕτε ἑαυτοὺς οὕτε ἄλλους βλάψουσιν.—Οὖτος ὁ κακὸς τὸν νεανίαν βακτηρία παίσει.—Οἱ ἵπποι ἢ πρὸ τῶν πυλῶν κεῖνται, ἢ διὰ τοῦ πεδίου πρὸς τὸν λόφον τρέχουσιν.

II. Render into Greek.

The shepherd.—This shepherd.—This good shep herd.—These same shepherds.—We speak concerning these shepherds.—I see the shepherd in the pasture.— The shepherd remains many months in the field.— When will the shepherds come?—To-morrow.— Through whom will they send?—Through the good stranger.—The father will send to the physician through his (the) son.—Not through his own son, but through mine.—Not through the merchant's son, but the teacher's. -What will the messenger say?-He will say nothing good.—He will not say so many things as (τοσαῦτα ὅσα) he was saying yesterday.—What shall you find?—I shall find my cloak ?—I shall find my cloak either before the door, or on the table, or in the golden chest.—The merchant does not drink as much wine as he formerly (πάlan) used to drink.—The man has not as much gold as he had.

FORTY-SECOND LESSON.

157. ὁ ὁἡτως (from obs. ὁέω speak), the speaker, orator.

stem, όητος.

SING.	DUAL.	PLUR.
Ν.	N. A. V.	N. δήτοςες G. δητόςων D. δήτοςσι(ν) A. δήτοςας V. δήτοςες

μένω, I remain, stay.

Fut. Ind. $\mu \epsilon r \tilde{\omega}$ shall remain (contr. from $\mu \epsilon r \dot{\epsilon} \omega$). Thus inflected;

Sing. μενῶ μενεῖς μενεῖ.

Dual μενεῖτον μενεῖτον.

Plur. μενοῦμεν μενεῖτε μενοῦσι(γ).

Rem.—So most Liquid verbs (i. e. verbs whose stem ends in λ , μ , ν , or ϱ) have the Fut. not in $\sigma\omega$ but in $\tilde{\omega}$.

αύτοῦ μενοῦμεν, μενεῖτε πολλάς ἡμέρας, we shall remain here. you will stay many days.

. 158. Many verbs have the Middle form of the Fut. instead of the Active; as,

βήσομαι, Irreg. βαίνω, go, Fut. I shall go, walk. άχούω. hear, άκούσομα**ι,** shall hear. φεύγω, flee, φεύξομαι, shall flee, shun. διώχω, pursue, διώξω and διώξομαι, shall pursue. παίζω, play, παίξομαι, shall play, sport. Irreg. ὁρἄω see, δψομαι, shall see. shall drink. πίνω, drink, πίομαι, , λαμβάνω, take, λήψομαι, shall take, catch. έλεύσομαι (Poet.) shall come. ἔρχομαι, come,

All these Futures are inflected like ἔρχομαι.

Sing. ἀχούσομαι, ἀχούση, ἀχούσεται.
Dual ἀχουσόμεθον, ἀχούσεσθον, ἀχούσεσθον.
Plur. ἀχουσόμεθὰ ἀχούσεσθε, ἀχούσονται.

άναβησό μεθα έπὶ τὸν λόφον, ἀναβήσεται έπὶ τὸν ἵππον, ὁ κακὸς οὐ φεύξεται ἐαυτόν,

οὖκ ἐμὲ λήψη, οὖκέτι οἶνον πίομαι, we will ascend the hill.
he will mount his horse.
the bad man will not flee himself.
you will not catch me.
I shall no longer drink wine.

δραμούμαι, I shall run, irreg. from τρέχω. πεσούμαι, I shall fall, "πίπτω.

Thus inflected,

Sing. δραμ-οῦμαι ἢ or εῖ εῖται. Dual ούμεθον εῖσθον εῖσθον. Plur. ούμεθὰ εῖσθε οῦνται.

τὰ μῆλα πεσεῖται, *~~~~Φε διὰ τοῦ ποταυοῦ the apples will fall.

159. ov, not, an absolute negative. $\mu \dot{\eta}$, not, a conditional negative.

Questions.—1. In questions expecting an affirmative answer, où is used; as, oùx έρχεται; does he not come? 2. In questions implying doubt and apprehension, and indicating that a negative answer is expected, μή is used; as, μὴ πεσεῖται; he will not fall, will he? he will not fall?

Note.—This latter is often expressed in English by giving an interrogative tone to a negative expression; as, "he is not come?" Otherwise, as above, "he has not come, has he?"

Examples.

πίπτει ή σφαῖρα ; οὐ πίπτει ή σφαῖρα ; μη πίπτει ή σφαῖρα ; πότερα πίπτει ή σφαῖρα, ἢ οὖ ; does the ball fall? does not the ball fall? the ball does not fall, does it? does the ball fall, or not?

160. Exercises.

I. Render into English.

Φεύγουσιν οἱ κλέπται; —Οὐ φεύξονται οἱ κλέπται; —Μὴ ἀποφεύξονται (escape) οἱ κλέπται οὖτοι; —Πότερον ἀποφεύξονται οἱ κλέπται, ἢ οὕ; —Οὐδεὶς τούτων τῶν κακῶν ἀποφεύξεται. —Ταῦτα λέγεις; —Οὑ ταῦτα λέγει ὁ ἡπωρ; —Μὴ ταῦτα λέξουσιν οἱ ἡπορες; —Οὐ μόνον ταῦτα, ἀλλὰ πολλὰ τοιαῦτα λέξουσιν. —Πόσον χρόνον λέξου-

σιν οἱ ὑήτορες οὖτοι; —Τοσαύτας λέξουσιν ἡμέρας ὅσας ἡμεὶς ἀκούσομεθα.—Τίς τοῦ ὑήτορος ἀκούσεται; —Οὖτος ὁ σοφὸς ὑήτωρ καλῶς λέγει. — Ταὐτα εὖ ἔχει. — Ότε λέξουσιν οἱ ὑήτορες, τότε ἡμεῖς ἀκουσόμεθα. — Πόσους σκιούρους λήψεται ὁ νεανίας; — Λήψεται ὅσους διώξεται. — Ο κλέπτης φεύξεται, καὶ ἡμεῖς διώξομέν τε καὶ ληψόμεθα. — Οὐ δραμοῦνται οἱ ἵπποι διὰ τοῦ ποταμοῦ; — Πότερα πεσεῖται ἡ μικρὰ παῖς εἰς τὸν ὑοῦν, ἢ οὕ; —Μὴ τύψει τὴν κόρην τῆ βακτηρία ὁ κακός; — Πότερον τὴν βροντὴν ἀκουσόμεθα, ὅτε ὑμεῖς τὴν ἀστραπὴν ὄψεσθε. — Οἱ ἄδικοι ἀεὶ ἄθλιοί εἰσιν. — Μὴ εὕνους ἐστὶν ὁ θεὸς τοῖς κακοῖς; — Οὐ τοῖς κακοῖς εὔνους ἐστίν, ἀλλὰ τοῖς ἀγαθοῖς.

II. Render into Greek.

I shall flee.—This thief will escape.—Will the thieves escape?—They will not escape, will they?—On what account $(\delta\iota\dot{\alpha} \ \tau\iota)$ shall you say these things?—On account of many things.—Whom will these unjust (men) pursue?—They will pursue the good stranger.—When the stranger shall come $(\mathring{\eta}\xi\iota)$ they will pursue him.—This boy will play.—When will he play?—The young men will play by the fountain.—The girl will not fall into the fountain, will she?—Will the horses fall into the river, or not?—When shall we see the experienced

him?—By this orator.—What will these orators say?—They will say nothing bad, but many good things $(\pi o \lambda \lambda \dot{\alpha} \dot{\alpha} \gamma \alpha \theta \dot{\alpha})$.—There is something in the chest.—What lies on the table?—The cat lies on the table, or before the chest.—Has not the girl apples in her basket?—The boy has not a thorn in his tongue, has he?

FORTY-THIRD LESSON.

161. εἰμί, am, Fut. ἔσομαι, I shall be.

Sing. ἔσομαι ἔση ἔσται (for ἔσεται). Dual ἐσόμεθον ἔσεσθον ἔσεσθον. Plur. ἐσόμεθα ἔσεσθε ἔσονται.

ποῦ ἔση ; αὐτοῦ ἔσομαι, ἔσεσθε ἐν τῷ κήπφ ;

ἐσόμεθα ἐκεῖ,

where shall you be?
I shall be here.
shall you (ye) be in the garden?
we shall be there.

162. είμι, I shall go (shall come).

Ind. Pres. with Fut. signification.

Sing. εἶμι εἶ εἶσι(*). Dual ἄτον ἄτον, Plur. ἵμεν ἵτε ἵασι(*). Ind. Imperf. year or ya, I was going (coming).

Sing. ทียง (or ที่a) ทียง (ทียงชิล) ทียง. Dual ที่รอง (ทียงชิล) ทียง. Plur. ที่ผอง (ทียเผอง) ที่รอ (ทียงอง) ทียง.

163. εΐμι, shall go, ήξω, shall come, are used instead of ἐλεύσομαι (Fut. of ἔρχομαι).

So η eir is common instead of ηρχόμην Imperf. of ερχομαι; thus,

Pres. ἔρχομαι, I come, am coming (go). προσέρχομαι, I come to. ἀπέρχομαι, I go away, depart. ήχω, am come, have come. Fut. I shall come. ήξω, εἶμι, shall go (shall come). πρόσειμι, shall go to, come to, approach. ἄπειμι, I shall go away, shall depart. Imperf. $\eta \epsilon i \nu$, or $\eta \alpha$, I was going, coming. προσήειν, I was coming up, approaching. απήειν, I was going away, departing.

Examples.

ό ξένος μοι προσέρχεται,
οὶ ἵπποι ἀπήεσαν,
πότε ἄπει;
αὖριον ἄπειμι,
οἱ φίλοι μου ἀπίασιν,
ἐξίασιν,

the stranger comes to me. the horses were departing, when shall you go away? I shall go away to-morrow. my friends will depart. they will go forth.

164. ὁ λέων, the lion.

stem, leove.

SING.	DUAL.	PLUR.
N léwr S lévrros D lévrr Lévrr V. lévr	Ν.Α.Υ. λέοντε G. D. λεόντοιν	 Ν. λέοντες G. λεόντων D. λέουσι(ν) (for λέοντσι) Α. λέοντὰς V. λέοντες

ὁ γέρων, οντος (stem, γεροντ), the old man.
 ὁ ὀδούς, όντος (stem, ὀδοντ), the tooth.
 Exc. Voc. Sing. ὀδούς.

δάκνω, I bite, am biting. Imperf. έδακνον, was biting. Fut. δήξομαι, shall bite.

διαβαίνω, I cross over. διέβαινον, was crossing. διαβήσομαι, shall cross.

διαβαίνω τὸς ποταμόν, ὁ σκίουρος τοῖς ὀδοῦσι δάκτει, I cross the river. the squirrel bites with his teeth. T Observe, the vowel of the Prep. which is dropt before a vowel, reappears before a consonant, as δια-βαίνω, δι-έ-βαινον, δια-βήσομαι.

Rem.—ν and ντ rarely stand before σ, and where ντ is dropt, the preceding vowel if short is lengthened, ŭ, ζ, ŭ into α, ζ, v, ε into ει, and ο into ου, as,

ποιμένσι ποιμέσι(ν). ὀδόντσι ὀδοῦσι(ν). πάντσι πᾶσι(ν). λειφθέντσι λειφθεῖσι(ν).

165. Exercises.

I. Render into English.

Εἰμὶ ἐν τῷ κήπῳ.—Αὕριον ἡμεῖς ἀμφότεροι ἐν τῷ αὐτῷ κήπῳ ἐσόμεθα.—Καὶ ἐγὼ καὶ σὰ τήμερον ἐπὶ ταῖς θύραις ἐσόμεθα.—Έκαστος τῶν λεόντων ἐν τῆ ὕλη ἔσται.—Οἱ θηρευταὶ τὸν λέοντα διώξονται.—Οὐτοι οἱ θηρευταὶ πολλὰς ἡμέρας καὶ λύκους καὶ ἄρκτους διώξονται.—Μὴ ἀποφεύξονται οἱ λέοντες;—Πότερα φεύξονται οἱ λύκοι τὸν θηρευτὴν ἢ οὕ;—Ο ποιμὴν διώκει τὸν λύκον.

ται.—Οἱ ὀδόντες τῶν λεόντων.—Οὐχ οἱ τῶν λεόντων ὀδόντες, ἀλλ' οἱ τοῦ γέροντος.—Πόσους ὀδόντας ἔχει ὁ γέρων ;—Οὐ νῦν τοσούτους ἔχει, ὅσους πάλαι εἶχεν.—Οἱ ποιμένες ἀπέρχονται.—Ποῖ εἶσιν ὁ ποιμήν ;—Οἱ ποιμένες ἢ εἰς τὴν ὕλην ἀπίασιν, ἢ ἐπὶ τὸν λόφον.—Ο γέρων ἄρτι εἰς τὴν οἰκίαν εἰσήει (was entering).—Ημεῖς τήμερον ἄπιμεν.—Ο σκίουρος δάκνει τοῖς ὀδοῦσιν.—Μὴ δήξεται τὴν κόρην τοῖς ὀδοῦσιν ὁ σκίουρος;

II. Render into Greek.

An old man.—This old man.—This same old man.—This old man has teeth.—These bears and lions have large teeth.—The wolf has his (the) teeth large and white.

—The hunter pursues both the wolf and the lion.—The bears flee the hunter.—The hunter was just now entering into the wood.—The boy will catch this squirrel.—The squirrel will not bite, will he?—The squirrel will bite the tail of the horse.—Not the horse's tail, but the cat's.

—I shall go away.—I shall come before evening.—Our friends were going away at dawn.—They will depart early in the morning.—Who is coming to me?—Nobody but this old man.—Has not the old man a staff?—He has neither a staff nor a cloak.—This is a good old man.—God will be always gracious to the good.

• FORTY-FOURTH LESSON.

166. The First Aorist.

Form this tense from the Fut. by changing ω into α , and prefixing the Aug. thus;

γράφω,	γράψ-ω,	1 Aor.	ἔ-γραψ-ἄ,	I wrote.
πέμπω,	πέμψ-ω,	"	ἔ-πεμψ-α,	I sent.
λέγω,	λέξω,	"	ε̃-λεξ-α,	I spoke, said.
ύἰπτω,	ύἰψω,	"	ἔζουψ-ἄ,	I threw, cast.
παίω,	παίσω,	"	ἔπαισά,	I struck.
τύπτω,	τύψω,	"	ἔτυψα,	u u
βλάπτω,	βλάψω,	"	ἔβλαψα,	I hurt, harmed.
άκούω,	άκούσομαι,	"	ήχουσα,	I heard.
θαυμάζω,	θαυμάσω,	"	έθαύμἄσἄ,	I wondered.
μένω,	μενῶ,	"	ἔμεινὰ,	I remained, stayed.

Rem.—The 1 Aor. in Liquid verbs changes s of the Futinto ει, as μενῶ ἔμεινα.

167. ὁ γείτων (stem, γειτον), the neighbor.

sing.	DUAL.	PLUR.
Ν. γείτων G. γείτονος D. γείτονῖ Α. γείτονἄ V. γεῖτον	Ν. Α. V. γείτονε G. D. γειτόνοιν	N. γείτονες G. γειτόνων D. γείτοσι(ν) Α. γείτονας V. γείτονες

So χιών, χιόνος, the snow.

Exc. Voc. Sing. χιών. So most oxytones in ών, ήν, ήρ, &c. (153.)

ουτός έστι γείτων μου, γείτων εἰμὶ τῆ χώρα,

this man is my neighbor.

I am a neighbor to the country.

168. κεῖμαι, I lie, am lying.

Ind. Pres.

Sing. κείμαι, κείσαι, κείται. Dual κείμεθον, κείσθον, κείσθον. Plur. κείμεθα, κείσθε, κείτται.

Imperf. ἐκείμην, was lying.

Sing. ἐκείμην, ἔκεισο, ἔκειτο. Dual ἐκείμεθον, ἔκεισθον, ἐκείσθην. Plur. ἐκείμεθα, ἔκεισθε, ἔκειντο.

Fut. κείσομαι, κείση, &c. shall lie.

So, κάθημαι, ησαι, ηται, &c. I am sitting. Imperf. ἐκαθήμην, ησο, ητο, &c. I was sitting. Fut. καθήσομαι, ήση, ήσεται, &c. I shall sit.

169. The Imperf. and Aor. both denote past time; therefore both have the Augment. But the Imperf. expresses continued and relative action; the Aor. momentary and absolute; thus,

	Imperf.	Aor.	
ἔγραφον,	I was writing,	ἔγοαψα,	I wrote.
ἔπαιον, ἔτυπτον,	I was striking,	ἔπαισἄ, ἔτυψα,	I struck.
ἔπεμπον,	I was sending,	ἔπεμψα,	I sent.
ἔσχιζον,	I was splitting,	ἔσχισα,	I split.
ἀπέζδιπτον,	I was throwing away,	ἀπέζψιψα,	I threw away.

ο τόπος, ov, the place.

ώς καλός ἐστιν οὖτος ὁ τόπος! | how beautiful is this place! ώς έμπειρος ὁ ίατρός! ω ξένε, ώς σοφός εί! ώς μακάριοι οἱ ἀγαθοί!

how skilful the physician! O stranger, how wise you are! how happy the good!

The Copulative siui, am, is often omitted in general propositions, interrogations, exclamations, and in some particular words; as δηλον for δηλόν έστιν, it is evident; thus,

οί άγαθοί μακάριοι, ή ψυχὴ ἀθάνατος, τί τοῦτο ; ώς ίλεως ὁ θεός! δηλον ότι σοφός εί,

the good are happy. the soul is immortal. what is this? how gracious is God! it is evident that you are wise.

that, ori, ws.

δηλον ότι ταῦτα ούτως έγει, λέγουσιν ότι βίβλους συλλέγεις, άχούω ώς σοφός εί,

it is evident that this is so. they say that you are collecting books. I hear that you are wise.

171. Exercises.

I. Render into English.

"Εγραψα επιστολήν.-Πρὸς τίνα ταύτας τὰς έπιστολάς έγραψας; - Έγραψα αὐτάς πρός τὸν έμον άγαθον φίλον.-Πότερον έπεμψας την έπιση οίι - "Επειινία αντην διά τοῦ άγγελου. --Οὐκ ἐχθὲς ἔπεμψα αὐτήν, ἀλλ' αὔριον πέμψω. -- Ότε ήμεῖς εγράφομεν, αἱ κόραι ἐπὶ τῶν πετρῶν τούτων εκάθηντο. Εν τίνι τόπω εστίν δ γείτων μου ;-Οί γείτονες ήμων έν τούτω αὐτῶ τῶ τόπω κάθηνται.-Οὐκέτι εν τούτω τῷ τόπω, άλλ εν έκείνω.—Ο έτερος τόπος ούχ ούτω μέγας εστίν ώς έκεϊνος.—Χθές την βροντην ηκούσαμεν.—Αυριον άστραπην οψόμεθα.-Δηλον ότι ου βροντην ακούεις.- Ο γέρων απέρδιψε τήν τε χλαίναν καί την βακτηρίαν.- Ως καλοί, ώς μεγάλοι ούτοι οί κηποι!-Ο άδικος έτυψέ με τη βακτηρία.-Οί έργάται ξύλα σφησιν έσχισαν.—Ή χιών.— Λευκή γιών.—Η χιών λευκή έστιν.—Η χιών κείται έπλ τῆς γῆς.— Η χιων ἔπιπτεν ἀνὰ τὴν χώραν.— Αί βόες ἔτρεχον διὰ τοῦ χιόνος, ἢ ἐν τῆ χιόνι ἔκειντο.-- Δηλον ώς μακάριοι οἱ αγαθοί.

II. Render into Greek.

This place.—This same place.—These very places.

Not into these places, but into those.—What other place?—This other place.—Those other places.—What other places?—None of these places is so beautiful as that.—This place lies by $(i\pi i \ i \ i)$ the river.—I wrote a letter.—The boy sent a letter to his sister by this hunter.

They say that the hunter pursued $(i\delta i \omega \xi \epsilon)$ the lion.—They say that the Greeks were wise and beautiful.—The boy threw away his cup.—The young men sent these letters to each other.—They sent these letters in-

stead of those.—They sent their own (τὰς ἐαυτῶν) instead of ours.—Who lies in the snow?—This old man was either lying in the porch, or sitting before the door.—The orator said these things.—Who heard the orator?—They say that this is a great orator.—What is this?—Wisdom is beautiful.

FORTY-FIFTH LESSON.

172. The Second Aorist.

Some (chiefly irregular) verbs, have what is called a second Aorist instead of the First. Its meaning is precisely the same as that of the First. It ends in ov and is inflected like the Imperf.

```
Fut. δραμούμαι 2 Aor. έδραμον, I ran.
τρέχω
                                 ἔπεσον, I fell.
πίπτω
               πεσοῦμαι
λαμβάνω
               λήψομαι
                                 έλαβον, I took, caught.
ἔρχομαι
               (ἐλεύσομαι)
                                 ñλθor.
                                          I came.
φεύγω
               σεύξομαι
                                 ἔσυγον,
                                          I fled.
έσθtω
                             "
               έδομαι
                                 ἔφαγον, I ate.
                             "
               πίομαι
                                 ἔπζον,
                                          I drank.
πίνω
                             "
δάχνω
               δήξομαι
                                 έδακον.
                                          I bit.
                             "
                                 είδον.
                                          I saw.
စ်ဂုဏ်
               δψομαι
               εύρήσω
                                 εύρον,
                                          I found.
εύρίσχω
```

nxo. Fut ft. Import Sur with Aor meaning came.

Rem.—The 2 Aor. belongs chiefly to irregular verbs and is formed often from obsolete stems or roots; as, ἔδρῶ-μον (and δραμοῦμαι) from δρέμω, δράμω, ἔλῶβον from λάβω, ἦλθον (for ἦλῦθον) and ἐλεύσομαι from ἐλεύθω.

Inflection.

Sing. $\sqrt[7]{\lambda} \partial o v$ $\sqrt[7]{\lambda} \partial \varepsilon c$ $\sqrt[7]{\lambda} \partial \varepsilon (v)$.

Dual $\sqrt[7]{\lambda} \partial \varepsilon r o v$, $\sqrt[7]{\lambda} \partial \varepsilon r o v$.

Plur. $\sqrt[7]{\lambda} \partial o \mu \varepsilon v$ $\sqrt[7]{\lambda} \partial \varepsilon c v$.

173. Interrogative Sentences.

- 1. Questions of simple doubt and uncertainty are often asked by the mere tone of the voice; as, γράφεις; do you write? ηλθον; did they come?
- 2. Such questions are often introduced by $d_{Q\alpha}$, so then, so, to indicate that the question grows out of something preceding, or out of the attending circumstances;

ëπεσεν; | did he fall? αρα επεσεν; | so did he fall?

Note.—Strictly $\tilde{a}\varrho\alpha$ (from $\tilde{a}\varrho\alpha$ so then) has reference to something preceding, like our so, so then; but it often loses its primitive force and becomes a simple interrogative, or serves to heighten the expression of doubt or surprise.

ταῦτα λέγεις; do you say this? ἀρα ταῦτα λέγεις; (so) do you say this?

Thus it can be used before ovx.

 $\tilde{a}_{0}\alpha$ $\tilde{a}_{0}\lambda_{i}$ \hat{a}_{i} $\hat{a$

Examples of Questions.

ηλθες; ἀρα (ἀρ') ηλθες; οὐκ ηλθες; ἀρ' οὐκ ηλθες; μη ηλθες; πότερον ηλθες, η οῦ; did you come?
(so) did you come?
did you not come?
you did not come, did you?
did you come or not?

174. Exercises.

I. Render into English.

"Ετυψέ σε ὁ νεανίας; - Αρα ἔπαισέ σε ὁ κακὸς τῷ ξύλῳ; - Οὐκ ἔτυψε τὸν μαθητὴν ὁ διδάσκαλος; - Οὐκ ἄθλιοί εἰσιν ἀεὶ οἱ κακοί; - Μὴ ἔπεσεν εἰς τὸν ποταμὸν ὁ παῖς; - Πότερα προσέρχονται ἡμῖν οἱ ξένοι, ἢ ἀπέρχονται; - Τίς ἔφαγε τοῦτον τὸν ἄρτον; - Οὖτοι καὶ τὸν ἄρτον ἔφαγον καὶ τὸν οἶνον ἔπιον. - Εἶδον τὸν λέοντα ὅτε ἔδραμεν εἰς τὴν ὕλην. - Ο παῖς τὸν σκίουρον ἔλαβεν. - Ο λύκος ἔδακε τὸν ποιμένα τοῖς ὀδοῦσιν.

II. Render into Greek.

When I found the hat, I took it.—I saw the lightning.
—Who else saw it?—Nobody but me either saw the lightning or heard the thunder.—Did the horse fall?—

(S) 1:14 the third contains the base of the

thieves?—Did the thieves escape (ἀπέφυγον) or not?—Only one thief escaped.—How many golden cups did you see in the basket?—Not so many as I see now.—I did not see so many as I shall see to-morrow.

FORTY-SIXTH LESSON.

δ παῖς, (stem παιδ) the boy.
 ἡ παῖς, the girl.

SING.	DUAL.	PLUR.
Ν. παῖς G. παιδός D. παιδί Α. παῖδἄ V. παῖ	Ν. Α. V. παίδε G. D. παίδοιν	Ν. παῖδες G. παίδων D. παισί(ν) Α. παῖδᾶς V. παῖδες

Observe irregular accent on Gen. Plur. and Gen. and Dat. Dual. See Lesson XL. (148).

τὸ παιδίον, ov, the child (diminutive from παῖς). τὸ θηρίον, ov, the wild beast.

176. $\beta \alpha i r \omega$, I go, walk. 2 Aor. $\xi \beta \eta r$, I went. $\xi \beta \eta r$, inflected like ηr , was.

Sing. ἔβην ἔβης ἔβη. Dual ἔβητον ἔβήτην. Plur. ἔβημεν ἕβητε ἔβησαν. ἀνέβην, I went up. διέβην, I crossed over.

the sea.
the lake (marshy lake).
the bridge.
back, back again, again.
because, that.

Φαυμάζο σε ότι άγαθος εί,
ταῦτα λέγω ότι δίκαιά ἐστιν,
λέγω ότι ταῦτα δίκαιά ἐστιν,
ἀνέβην ἐπὶ τὸν ἵππον,
διέβησαν τὸν ποταμόν, τὴν γέφυραν.

I admire you because you are good.

I say these things because they are just.

I say that these things are just.

I mounted my horse.
they crossed the river, the bridge.

177. Exercises.

I. Render into English.

Ό παίς.—Οὖτος ὁ παίς.—Ή παίς ἐκείνη.—Οἱ παίδες παίζουσιν.—Ήμεῖς παίζομεν σὺν τοῖς παισίν.—Αἱ καλαὶ παίδες παίζουσιν ἐπὶ τῆ κρήνη.— Διὰ τἱ φεύγει ὁ ποιμήν ;—Ό ποιμὴν φεύγει ὅτι τὸν λύκον ὁρᾳ.—Οἱ ποιμένες ἔφυγον ὅτι τὸν λύκον εἰδον.—Ότε τὰ θηρία ἦλθεν, τότε ἔφευγον

(went to fleeing) οἱ παὶδες.—Οὐκ ἐκεῖνοι μόνοι, ἀλλὰ καὶ ἡμεῖς ἐφύγομεν.—Οἱ κακοὶ φεύγουσι καὶ (even) ὅτε οὐδεὶς διώκει.—Ό ξένος τὴν θάλασσαν διέβη.—Οὐ τὴν λίμνην διαβήσονται οἱ θηφευταί, ἀλλὰ τὴν γέφυφαν.—Οἱ θηφευταὶ τὸν ποταμὸν διέβησαν ὅτι τὰ θηφία εἶδον.—Ό πατήφ μου ἀπῆλθε (went away) χθές, καὶ σήμεφον πάλιν ἥξει.—Ταῦτα τὰ παιδία καλά ἐστιν.—Ο ἀγαθὸς ποιμὴν οὐ φεύξεται, ὅτε τὸν λύκον ὄψεται.

II. Render into Greek.

I came.—Who came?—The messenger came.—What did the messenger say?—The messenger says that the river is both long and crooked.—When the young man heard this, he mounted his (the) horse.—Our friends both went away and came back.—When I shall hear the thunder again I shall see the lightning.—The children fled because they saw the lightning.—The boys.—The girls.—Those good little girls.—The good little girl is happy.—The bad boy is not so happy as the good (one).—I saw many happy boys in the garden.—This boy caught a peacock.—What else did he catch?—He caught nothing else except a fly.—The beautiful little girls have beautiful roses in their (roig) baskets.—We crossed the sea and the lake.—They will cross the bridge.

FORTY-SEVENTH LESSON

178. Numerals.

είς, one.

Sing. N. είς μία εν G. ενός μιας ενός D. ενί μια ενί A. ενα μίαν εν

So, ovoείς, no one, nobody, none.

			Plur.	
G.		ούδεμ ί α, ούδεμιᾶς ούδεμιᾶ ούδεμίαν	οὐδενός οὐδενί	οὐδένες οὐδένων οὐδένας

So also μηδείς, none.

179.	δύο, two.		τρεῖς, three.
N.	δύο	. N.	τρεῖς Neut. τρίἄ
G.	δυοίν (δυείν)		τριῶν
D.	δυοῖν (δυσί(ν)	D.	$ au\varrho i\sigma i(v)$
	δύο	A.	τρεῖς τρία

τέσσἄρες (Att. τέτταρες), four.

Ν. τέσσαρες Neut. τέσσαρα

G. τεσσάρωνD. τέσσαρσι(ν)

Α. τέσσαρας τέσσαρα

180. The remaining numerals under two hundred are indeclinable.

πέντε five, ἔξ six, ἐπτά seven, ὀκτό eight, ἐννέα nine, δέκα ten, ένδεκα eleven.
δώδεκα twelve.
τρισκαίδεκα thirteen.
εἴκοσι(ν) twenty.
τριάκοντα thirty.
έκατόν, a hundred.

είς ἄνθρωπος,
μία γλώττα,
εν ρόδον,
εν,
είς τούτων
εν τούτων,
οὐδεὶς εμπορος,
οὐδεμίαν οἰχίαν ὁρῶ,
οὐδεὶς τῶν σὺν ἐμοί,
οὐδένες εἰσὶ τούτων,
εὐδὲ εἰς.

one man.
one tongue.
one rose.
one thing.
one of these (men).
one of these things.
no merchant.
I see no house.
none of those with me.
there are none of these.
not even one, not a single man.

181. Exercises.

I. Render into English.

Είς παὶς.—Μία κόρη.—Έν κανοῦν.—Ἡ κόρη ἔχει δύο κανᾶ ἐν τῆ χειρί.—Πόσας γλώσσας ἔχει οὖτος ὁ νεανίας;—Δύο γλώσσας ἔχει.—Ὁ σοφὸς

γέρων μόνην μίαν γλῶσσαν ἔχει.—Οἱ ἄνθρωποι μίαν γλῶσσαν καὶ δέκα δακτύλους ἔχουσιν.— Οὐδεὶς, πλὴν τούτου τοῦ παιδὸς, δύο γλώσσας ἔχει.—Τρεῖς ποταμοί εἰσιν ἐν ταύτη τῆ χώρα.— Οἱ πέντε θηρευταὶ ταύτην τὴν μίαν γέφυραν διέβησαν.—Πόσας ἡμέρας ἔμεινεν ἐνταῦθα ὁ ξένος; — Έμεινε τέσσαρας ἢ πέντε ἡμέρας.—Αὶ παῖδες ἔχουσι τρισκαίδεκα μῆλα ἐν τοῖς κανοῖς.—Οὐδεὶς τῶν ἡητόρων ταῦτα ἔλεξεν.—Οὐδεμίαν μηλέαν ὁρῶ ἐν τῷ κήπῳ τούτῳ.—Οὐδὲ μίαν ὁρῶ.

II. Render into Greek.

One apple or two roses.—Either three men or four horses.—There are five or six apple-trees or fig-trees in this one pasture.—One shepherd pursues many wolves.

—Many wild beasts flee one hunter.—How long (πόσον χρόνον) do our friends stay?—They stay nine or ten months.—This boy has ten fingers.—This field has a hundred trees.—In the thunder I hear a hundred voices.—I see only four horses on that hill.—The three messengers crossed two great seas, and came into this beautiful country.—How beautiful is this country!—There is only one God.—There is no God but one.—God is propitious to none (οὐδενί) except the good.—Not a single man will say these things.

FORTY-EIGHTH LESSON.

182.

ο κόραξ, the raven.

Sing.	DUAL.	PLUR.
Ν. κόραξ G. κόρακος D. κόρακι Α. κόρακι V. κόραξ	N. A. V. κόρἄκε G. D. κοράκοιν	Ν. κόρἄκες G. κορἄκων D. κόραξἔ(ν) Α. κόρἄκᾶς V. κόρἄκες

So, & xólăţ, ăxos, the flatterer.

δ ἰός, οῦ, the poison, poison.
ἡ καρδία, ᾱς, the heart.
ἡ πηγή, ῆς, the fountain, source.
ἡ ζωή, ῆς, the life, life.
(τὸ) στάδίον, ου, a stadium = (an eighth of a Roman mile).

Plur. δοτάδῖα, Neut. στάδῖοι, Masc.

__

Pres. πορεύομαι, I go, journey, travel.
Imperf. ἐπορευόμην, I was going, journeying, &c.
Fut. πορευθήσομαι, I shall go, &c.
1 Aor. ἐπορεύθην, I went, journeyed.

ἐπορεύθην, ης, η, &c. like ἔβην.

183. ἀπέχω (ἀπό, ἔχω), I am distant. ἀπεῖχον (Imperf.), I was distant.

πόσην όδον πορεύονται;

ἐπορεύθησαν μακρὰν όδόν,
ἐπορεύθην δέκα στάδια,
πόσους σταδίους ἀπέχει ἡ
κώμη τοῦ ποταμοῦ;
ἀπεῖχον ἀλλήλων ὀκτὰ σταδίους,
ἀπεῖχον ἀλλήλων οὐ πολύ,

ἀπέχουσι πολλῶν ἡμερῶν όδόν,

how great a distance do they travel?
they went a long way.
I travelled ten stadia.
how many stadia is the village distant from the river?
they were eight stadia distant from each other.
they were not far distant from each other.
they are distant many days' journey.

Rem.—Continued space, like continued time, is put in the Acc.

184. Exercises.

I. Render into English.

Οὖτος ὁ κόραξ.— Ἐκεῖνοι οἱ αὐτοὶ κόρακες.— Οὖτοι οἱ κόρακες αὐτοί.— Ορῶ τρεῖς κόρακας ἐντῆ ὑλη.— Τέσσαρες ἢ πέντε κόρακες ἐπὶ τῶν δένδρων τῶν ἐγγὺς τοῦ ποταμοῦ ἐκάθηντο.— Ο κόλαξ ἔχει ἰὸν ἐν τῆ γλώσση.— Οὐ μόνον ἐν τῆ γλώσση τοῦ κόλακός ἐστιν ἰός, ἀλλὰ καὶ ἐν τῆ ψυχῆ.— Ἡ καρδία τοῦ κόλακος πολὺν ἔχει ἰόν.— Ἡ ἀρετή ἐστι πηγὴ τῆς ζωῆς.— Ἐν τῆ σοφία ἐστὶ ζωή.— Ἡ σοφία καὶ ἡ ἀρετὴ ζωὴ τῆς ψυχῆς εἰσιν.

σοφοῦ καρδία οὐδὲν ἔχει κακόν.—Οἱ Ἑλληνες πολλὰ στάδια ἐκείνην τὴν ἡμέραν ἐπορεύθησαν.
—Πόσους σταδίους ἀπέχουσιν αὶ κῶμαι τῆς θαλάσσης;—"Όσον (as much as, about) ἕκατον σταδίους.—Οἱ λόφοι ἡμῶν ἀπεῖχον οὐ πολλῶν ἡμερῶν ὁδόν.

II. Render into Greek.

Virtue and wisdom.—Virtue is the source of wisdom.

—Virtue alone is wisdom.—Virtue is in the heart of the wise.—A raven.—Two ravens are sitting on that tree.—I saw three ravens yesterday.—Who is a flatterer?—My friend is not a flatterer.—No flatterer shall be a friend of mine.—The flatterer has poison both on his tongue and in his heart.—How many teeth has the old man?—He has only four teeth.—How many days' journey is that country distant from us?—Six days' journey.—The two villages are ten stadia distant from the sea.—The two merchants were twenty stadia distant from each other.—When the Greeks crossed the river, they were about (δσον or ώς) twelve stadia distant from the bridge.

FORTY-NINTH LESSON.

185. Contract Verbs.

Verbs in $\acute{\alpha}\omega$, $\acute{\epsilon}\omega$, $\acute{\epsilon}\omega$, $\acute{\epsilon}\omega$, contract the Pres. and Imperf. in all the Modes.

Pres. Ind.

Imperf.

			SING.		
1.	ဝ်ဝူထိုထ	စ်စုစိ		έωρἄον	င် ယ်ဥထ ာ
2.	οράεις	စ်စုံရှိင		န်ယ်စွထ်နေ	န်ယ်ဝုဏ္ဏ
3.	δ ρἄει	စ်စုံနှ		န်ယ်ဝုထိဧ	έώρα
			DUAL		
2.	δ οάετον	δ ρᾶ τον		έωράετον	έωρᾶτον
2. 3.	δράετον	δοᾶτον		έωραέτην	
		1	PLUR.		
1.	δ οάομεν	စ်စုထိµε•		έωράομεν	έωρῶμεν
2.	ό ράετε	<u>ο</u> ρᾶτε		έωράετε	έωρᾶτε
3.	δράουσι(ν))	έωρασν	န်ထ်ဥထာ

Rem.—Observe the irregular augment εωράον for ωράον. (see Lesson XXXV.)

So, γελάω, γελῶ, I laugh.
˙ Imperf. ἐγέλὰον ἐγέλων, I was laughing, used to laugh.
Fut. γελάσομαι, I shall laugh.
1 Aor. ἐγέλὰσὰ, I laughed.

έπὶ τούτω έγελασαν, έπὶ τίνι έγελᾶτε; γελῶσιν ἐπὶ ἐμοί,

they laughed at this.

at what (or whom) were you laughing?

they are laughing at me.

186. πρῶτος, η, ον, first. δεύτερος, ā, ον, second. τρίτος, η, ον, third. τέταρτος, η, ον, fourth. πέμπτος, η, ον, fifth.
. ἔκτος, η, ον, sixth.
δέκατος, η, ον, tenth.

πρῶτος, πρῶτον, τὸ πρῶτον, πρῶτον λέγεις,

πρῶτος λέγεις,

τὸ πρῶτον ταῦτα ἔλεξεν, τῷ πὸωτη ἡμέρα, τῷ δευτέρα ἔφ, τῷ δεκάτφ μηνί, first (before any one else.)
first (before any thing else).
at the first.
you speak first (before doing
any thing else).
you speak first (you are the
first to speak).
at the first he said these things
on the first day.
on the second morning.
on the tenth month.

187.

η χείο, the hand.

SING.	DUAL.	PLUR.	
Ν. χείο G. χειοός D. χειοί Α. χείο V. χείο	N. A. V. χεῖφε G. D. χειφοῖν	N. χεῖφες G. χειφῶν D. χεφσί(ν) A. χεῖφὰς V. χεῖφες	

τω χεῖφε (not τὰ χεῖφε) τοῖν χεἰφοῖν (τατεὶν ταῖν χειφοῖν), εἰς τὰς χεῖφας ἔλαβε βακτηφίας, ἔτυψέ με τῆ χειφί, the two hands.
of the two hands.
he took staves into his hands.
he struck me with his hand.

188. Exercises.

I. Render into English.

Τί δράτε ;-Κόρακας δρώμεν.-Οὐ τοσούτους κόρακας δρώμεν ύσους κόλακας.-Οι ποιμένες φεύγουσιν ότι τὸν λύκον δρῶσιν.—"Ότε οἱ ἄρκτοι καὶ οἱ λέοντες τοὺς θηρευτὰς εἶδον, τότε ἔφυγον. -Πάλαι πολλάς μελίττας (bees) έν τούτοις τοίς κήποις έωρωμεν.—Ταύτα τὰ θηρία έώρων εγώ ότε οὺ εἰσηλθες.—Τί ἔλαβεν εἰς την χεῖρα ὁ ἐργάτης ;— Η τὸν σφηνα, ή την σφυράν μου.—Οὐ την έμην σφυσαν είς την χείσα έλαβεν, άλλα την σήν, η την του εμπόρου.— Η πρώτη ημέρα. — Πότε ήξουσιν οἱ φίλοι ἡμῶν ;— Ἡ τῆ δευτέρα ἢ τῆ τρίτη έσπέρα.—Οι άγγελοι απίασι τῶ δεκάτω μηνί.— Πόσας χείρας έχει δ άνθρωπος; -- Δύο χείρας έχει καὶ μίαν γλῶσσαν.— Ἐπὶ τίνι γελᾶς ;— Ἐπὶ τούτω γελώ. Ημείς έπι τούτοις γελώμεν. Οί νεανίαι χθές τε εγέλασαν, καὶ αύριον πάλιν γελάσονται. - Ο φήτωρ πρῶτος καὶ μόνος λέγει.

II. Render into Greek.

We laugh.—We do not laugh.—These (men) always laugh.—What are they laughing at?—At nothing (¿n' oùðeví).—At nothing good.—The good (man) laughs at nothing bad.—I was laughing when I was seeing the squirrel.—I laughed when this boy took the squirrel into his bands.—The squirrel

I shall laugh again to-morrow.—I always laugh when I see these two squirrels.—When I heard the thunder I ran into the house.—The first man.—Who was the first man?—My friend came on the second morning.—I saw the lion on the third day.—The little girl took into her (the) hands the fourth book.—One wolf, two bears.—The lions.—I saw not so many lions as bears.—We crossed the sixth bridge on the tenth day.—The first day instead of the second.

FIFTIETH LESSON.

189. Contract Verbs in έω.

φιλέω φιλώ, I love.

Imperf.

		SING.	•	
1.	φιλέω	φιλῶ	έφίλεον	έφtλουν
2.	φιλέεις	φιλεῖς	έφίλεες	έφίλεις
3.	φιλέει	φιλεῖ	έφίλεε	έφtλει
		DUAL		
2.	φιλέετον	φιλεῖτον	έφιλέετον	έφιλεῖτον
	φιλέετον	φιλεῖτον	έφιλεέτην	έφιλείτην
		PLUR		
1.	φιλέομεν	φιλοῦμεν	έφιλέομεν	έφιλοῦμεν
2.	σιλέετε	ηιλείτε	έφιλέετε	έτιλεῖτε
3.	φιλέουσι(ν)	φιλοῦσι(ν)	έφίλεον	έφtλουν

190. φέω flow, and other dissyllabic verbs in έω only contract εε into ει; thus,

		Pres.	
Sing.	•	ર્ૄદાંડ	હેદાઁ
Dual		ર્ૄદાં ૧૦૪	હેદાઁ૪૦૪
Plur.		ર્ૄદાં ૧૬	હેદં૦૫૭૧(૪)

Imperf.

Sing. ἔψόεον ἔψόεις ἔψόει Dual ἔψόεῖτον ἐψόείτην Plur. ἐψόείομεν ἐψόεῖτε ἔψόεον

Fut. φυήσομαι (φεύσομαι) I shall flow.

τίνα φιλεῖς;
τοὺς ἀγαθοὺς φιλῶ,
οἱ σοφοὶ τὴν σοφίαν φιλοῦσιν,
ὁ ποταμὸς ῥεῖ διὰ τοῦ πεδίου,
ὁ ἵππος τρέχει διὰ τῆς ὁδοῦ,

whom do you love?
I love the good.
the wise love wisdom.
the river runs (=flows)
through the plain.
the horse runs through the
road.

191. πωλέω, πωλῶ, I sell.
Imperf. ἐπώλεον, ἐπώλονν, I was selling, used to sell.
Fut. πωλήσω, I shall sell.
I sold.

τὸ ἀργύρῖον, ου, silver, money (small or coined silver). ή τιμή, ης, the price (worth, valuation).

πόσου την οἰκίαν πωλεῖς;

for how much do you sell your

τοσούτου ἐπώλησα,

I sold it for so much. μεγάλης τιμης πωλήσω αὐτήν, I shall sell it for a great price.

Rule.—The price of a thing is put in the Gen.

ὁ πούς, the foot.

SING.	DUAL.	PLUR.	
Ν. πούς G. ποδός D. ποδί Α. πόδὰ V. πούς	Ν. Α. V. πόδε G. D. ποδοῖν	N. πόδες G. ποδῶν D. ποσί(ν) A. πόδας V. πόδες	

ό, ἡ πῶλος, ov, the colt.

192. Exercises.

I. Render into English.

Ό ποὺς τοῦ πώλου.—Οὐχ ὁ ποὺς τοῦ πώλου, άλλ' ή κεφαλή.—Ούχ οί τοῦ πώλου πόδες, άλλ' οί τοῦ ἵππου.—Ό πῶλος ἔχει τέσσαρας πόδας.—Οἰ άνθοωποι δύο πόδας καὶ δύο χεῖρας ἔχουσιν.—

o, ή αίλουρος, ov, the cat.

Έκαστη ή χείο πέντε έχει δακτύλους.—Τω χείοε αμφοτέρω δέκα δακτύλους έχουσιν.—Ή αίλουρος δάκνει μου τὸν πόδα.—Πόσου τὸν πῶλον ἐπώλησας;—Τοσούτου ἀργυρίου.—Ό ἔμπορος πωλεῖ τὰς χλαίνας μεγάλης τιμῆς.—Ἐπώλησα τὴν χλαίναν καὶ τὸν πίλον τῆς αὐτῆς τιμῆς.—Τίνα φιλεῖς;—Τὸν ξένον τοῦτον φιλω.—Οἱ ἀγαθοὶ ἀεὶ τοὺς ἀγαθοὺς φιλοῦσιν.—Ό ἀγαθὸς τὴν σοφίαν καὶ τὴν ἀρετὴν ἀεὶ φιλεῖ τε καὶ διώκει.—Ό σκολιὸς ποταμὸς ὑεὶ διὰ τοῦ πεδίου εἰς τὴν λίμνην.—Οἱ ποταμοὶ οὖτοι οὐκ εἰς τὴν θάλασσαν ὑέουσιν.

II. Render into Greek.

What were you selling?—I was selling this silver cup.—I shall sell it for a large price.—The boy laughs because you sell your cloak.—For how much shall you sell the colt?—For much money.—I was selling my (the) horse when you came in (εἰσῆλθες).—Where is the cat?—She is lying in the corner.—The cat was just now lying on the table.—The boy caught the cat.—For this reason (διὰ τοῦτο) the cat bit the boy.—The good always love each other.—Nobody loves wisdom and virtue except the good.—Wisdom is a fountain of life.—Virtue alone is wisdom.—In the heart of the flatterer there is nothing but poison.—The unjust do not love each other.—Whence flows the great river?—It flows out of this hill through the country into the sea.—The hill is dis-

FIFTY-FIRST LESSON.

193. Contract Verbs in ów.

δηλόω, δηλῶ, I show.

Pres.

Imperf.

		SING.		
1.	δηλόω	δηλῶ	έδήλοον	έδήλουν
	δηλόεις	δηλοῖς	έδήλοες	έδήλους
	δηλόει	δηλοῖ	έδήλοε	έδήλου
		DUAL	•	
2.	δηλόετον	δηλοῦτον	έδηλόετον	έδηλοῦτον
	δηλόετον	δηλοῦτον	έδηλοέτην	
		PLUR		
1.	δηλόομεν	δηλοῦμεν	έδηλόομεν	έδηλοῦμει
2.		δηλοῦτε	έδηλόετε	έδηλοῦτε
	δηλόουσι(ν)		έδήλοον	έδήλουν

	φιλέω,	φιλῶ,	δηλόω,	δηλῶ.
Imperf. Fut. 1 Aor.	έφίλεον φιλήσω, έφίλησα,	ἐφίλουν,	έδήλοον δηλώσω. έδήλωσ .	έδήλουν.

194. Adj. of the 1 and 3 Decl.

πãς, all, every.

		SING.	
N.	πãς	πᾶσἄ	กฉัง
	παντός	πάσης	παντός
	παντί	πάση	παντί
	πάντα	πᾶσἄν	пãr
	πᾶς	πασαν	. สฉัง
	•		
		DUAL.	
N. A. V.	πάντε	πάσᾶ	πάντε
G. D.	πάντοιν	πάσαιν	πάντοιν
		PLUR.	
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
		πάσᾶς	πάντα
V.	πάντες	πᾶσαι	πάντἄ

ἄπας, ἄπασα, ἄπαν, all together.

πας ἄνθοωπος,
πασα ἡ γῆ,
ἡ γῆ πασα,
πάντες ἄνθοωποι,
πασαι αὶ χῶραι,
αὶ χῶραι πασαι,
πάντες,
πάντες,

every man.
all the earth.
all men.
all the regions.
all, (every body).
all, every thing.
all things.

πάντα ταῦτα, ταῦτα πάντα,
πάντα τἄλλα (τὰ ἄλλα)
τἄλλα πάντα,
πάντα τὰ τοιαῦτα, τὰ τοιαῦτα
. πάντα,
ἄπαντες ἦλθον,

all these things.
all the other things.
all such things.
all came together.

195. Exercises.

Render into English.

Πᾶς ἔμπορος.—Πάντες ἔμποροι.—Πάντες οἰ τεχνῖται.—Οἱ ἐργάται ἄπαντες ἐν τῷ ἀγρῷ εἰσιν.
—Πὰν ὑόδον καλόν ἐστιν.—Πάντα ὑόδα ἀκάν-θας ἔχει.—Οἱ σοφοὶ πάντες σοφίαν φιλοῦσιν.— Τίς ἔλεξε τὰ τοιαῦτα πάντα;—Ταῦτα πάντα, καὶ ἄλλα τοιαῦτα πολλὰ ἔλεξεν ὁ ὑήτωρ.—Πὰς ἄνθρωπος ἢ κιικός, ἢ ἀγαθός ἐστιν.—Πάντες οἱ ἐν τῷ χώρα ταὐτη ποταμοὶ σκολιοί εἰσιν.—Οἱ δίκαιοι ἄπαντες μακάριοι.—Ο ὑήτωρ δηλοῖ ὅτι ταῦτα πάντα οὕτως ἔχει.—Ο θεὸς πάντα δηλοῖ τοῖς ἀγαθοῖς.—Δῆλον ὅτι ἡ ψυχὴ ἀθάνατος.—Ό θεὸς ἑαυτὸν δηλοῖ πᾶσι τοῖς ἀγαθοῖς.—Πάντα ταῦτα δηλοῖ ὡς (that) ὁ θεὸς ἀγαθος ἐστιν.—Οἱ ὑήτορες ἐδήλωσαν ἡμῖν ἄπαντα ταῦτα.

II. Render into Greek.

Every tree.—Every apple-tree in the garden.—All these apples fell into this basket.—We hear these things throughout the region.—They hear the voice of God throughout all the earth.—All this plain is beautiful.—The father showed these things to his son.—This letter will show you $(\hat{\nu}\hat{\mu}\hat{\nu}r)$ all things.—Every thing is beautiful.—The men of this time $(oi\ \hat{\nu}\hat{\nu}r\ \hat{\alpha}r\partial\varrho\omega\pi\sigma\iota)$ are not so wise as those of old.—The messenger says that the stranger will come to-morrow.—The Greeks travelled ten days' journey through the plain.—Wisdom is the life $(\zeta\omega\eta)$ of the soul.—The sources of the river are from $(i\kappa\ out\ of)$ the high hill.—During all those days we remained in the plain.

FIFTY-SECOND LESSON.

196. The Perfect Indicative.

This is formed thus:

γράφ-ω Perf. γέ-γρἄφ-ἄ, I have written. διώκ-ω " δε-δίωχ-ᾶ, I have pursued. φιλέ-ω " πε-φίλη-κᾶ, I have lived.

Thus, to verbs beginning with a consonant, the initial consonant is prefixed with ϵ (which is called a *redu-*

- (a) Stems ending in a labial mute (π, β, φ) make φα,
 as, γραφ, γέγρἄφᾶ.
- (b) Stems ending in a palatal mute (x, γ, χ) make χα, διωκ, δεδίωχἄ.
 - (c) All others make κα, as, φιλε, πεφίληκα.

Thus,

(a) γράφω (ste	em γραφ)	γέγοἄφἄ,	have written.
πέμπω	(πεμπ)	πέπομφα,	have sent.
βλάπτω	(βλαβ)	(βλέβλŭφŭ,	have hurt) not used.
τύπτω	(τυπ)	(τέτυφα,	have struck.)
(b) δάκνω	(δακ, δηκ)	δέδηχα,	have bitten.
(c) πωλέω	(πωλε)	πεπώληκα,	have sold.
• Θαυμάζω	(θαυμαδ)	τεθαύμακα,	have admired.
γελἄω	(γελα)	γεγέλακα,	have laughed.
παίω	(παι)	πέπαικά,	have struck.
δηλόω	(δηλο)	δεδήλωκα,	have shown.

197. Verbs beginning with a vowel have of course no reduplication, as also many commencing with two consonants, or a double consonant.—Hence in these the Perf. has the same prefix as the Imperf. and Aor.

- Rem.—Lingual mutes (τ, δ, θ) are dropt before κα, as, θαυμαδ, τεθαύμακα (not τεθαυμαδκα) σχίζω, σχίδ, ἔσ-χικα (not εσχιδκα).
- The Observe that verbs in ζ generally have their stem in δ, verbs in πτ have it in π, β, or φ, as, τύπτω, stem τυπ; βλάπτω, stem βλαβ.

198. Inflection of the Perfect.

γέγομφ- ἄ, ἄς, ε(*) ἄτο*, ἄτο*, ἄμε*, ἄτε, ᾶσι(*)

πέπομφα δτι γέγραφα, την οἰκίαν πεπώληκας,

I have sent because I have written.
you have sold your house.

199. vò ovs, the ear.

sing.	DUAL.	PLUR.
N. ovs G. ωτός D. ωτί A. ovs V. ovs	N. A. V. ຜ້າຮ G. D. ຜ້າວເທ	N. ὧτὰ G. ὧτων D. ὧσί(ν) A. ὧτὰ V. ὧτὰ

τὸ πρόσωπον, ου, the face.
ἡ παρειά, ᾶς, the cheek.
ὁ ὀφθαλμός, οῦ, the eye.
ἄνευ, without (Governs the Gen.)

η ἄνευ ὀφθαλμῶν, without eyes. without a staff.

200. Exercises.

I. Render into English.

Γέγραφα.—Τί γέγραφας; -- Επιστολην γέγραφα.—Πρός τίνα τὴν ἐπιστολὴν πέπομφας;—Πέπομφα αὐτὴν πρὸς τὸν ἀδελφόν.—Διὰ τίνος;— Δι αγγέλου.—Οϋπω την επιστολην πέπομφα, άλλ' αύριον τέμψω.—Πρὸς τίνα (to whom) πεπώληκας ταύτην την οἰκίαν ;--Πρὸς τὸν πλούσιον έμπορον.-Πότερα δεδιώχασιν οί θηρευταὶ τὰ θηρία, η ού; Ούτε τους λέοντας δεδιώχασιν, ούτε τὰς ἄρχτους, ἀλλὰ τοὺς λύχους.—Ό σχίουρος τὸν παὶδα δέδηχεν.—Τὸ οὖς.—Τὰ ὧτα καὶ αί παρειαί τοῦ νεανίου.—Οὐδείς ὁρᾶ ἄνευ όφθαλμών.- Όρωμεν τοῖς ὀφθαλμοῖς, καὶ τοῖς ώσὶν ακούομεν.—Ταυτα πάντα τοῖς ἡμετέροις αὐτῶν (with our own) οφθαλμοῖς εἰδομεν.—Ό γέρων οὐ βαίνει ἄνευ βακτηρίας.—Οὐδεὶς ἀκούει ἄνευ ωτων.—Τὸ τῆς κόρης πρόσωπον καλόν ἐστιν.— Πάντες ἄνθρωποι έχουσιν ὧτα, καὶ ὀφθαλμούς καὶ πόδας καὶ χεῖρας.—Τὸ ρόδον οὐχ οὕτω καλόν έστιν ώς τὸ πρόσωπον καὶ αἱ παρειαὶ τῆς κόρης. -Εύρηκα τὸν υίον.-Ό ἐργάτης ἔσχικε πάντα ταύτα τὰ μεγάλα δένδοα.

II. Render into Greek.

To whom has the father written all these letters?—To his son.—To the good stranger.—Who has loved the stranger?—Nobody has loved him.—How many ears has the boy?—He has one ear and two tongues.—Other men (oi ālloi ārθρωποι the rest of men) have two ears and only one tongue.—We have split the trees and pursued the wild beasts.—We have sent as many letters as we have written.—The boy has laughed at (ini) all these things.—We have always admired the wise (man).—The orator has showed to us (ηuir , $\eta \rho os \dot{\eta} u as$) that these things are so.—Nobody sees without eyes.—We do not walk without feet.—We hear because we have ears.—We see with our (τois) eyes.—There is nothing in my eye except a thorn.—The maiden has roses and lilies on her cheeks.

FIFTY-THIRD LESSON.

201. The Perfect Indicative (continued.)

Many Perfects are formed like the Fut. from obsolete roots, or otherwise somewhat irregularly; as,

Pres.	Fut.	Perf.	
βαίνω	βήσομαι	βέβηκα,	have gone.
τοέχω	δοαμοῦμαι	δεδοάμηκα,	have run.
ἔοχομαι	(έλεύσομαι)	έλήλυθα,	have come.
πίπτω	πεσοῦμαι	πέπτωκἄ,	have fallen.
φίπτω	<i></i>	not used.	·

ἀκούω	ἀκούσομαι	ἀκήκοŭ,	have heard.
စ်ပုပ်ထ	ὄψομαι (οπ)	έώς ακά,	have seen.
λέγω	λέξω	εἴοηκὰ (ὁέω) have said, spoken.
but συλλέγω	συλλέξω	συνείλοχα,	have collected.
ἔχω	έξω or σχήσω	ἔσχηκα,	have had.
πίνω	πίομαι	πέπωκα,	have drunk.
έσθίω	ἔδομαι	έδήδοκα,	have eaten.
λαμβάνω	λήψομαι	είληφα,	have taken, caught
μένω	μενῶ	μεμένηκα,	have remained.
် ုန်ω	δυήσομαι	έδδύηκα,	have flowed.
φεύγω	φεύξομαι	πέφευγα,	have fled.

Rem. 1.—The prefix ἀx-ήκοα, ἐλ-ήλυθα, ἐδ-ήδοκα is called the Attic reduplication.

Rem. 2.—A few Perfects retain the letter of the root and are called 2 Perf., as πέφευγα for πέφευγα, ἀκήκοα, for ἦκούκα, ἐλήλῦθα for ἐλήλῦκα. Some verbs have both the 1 and 2 Perf., but generally with different meanings.

> συξόξω, run, flow together. συνέξόξεον, was flowing together. συξόχνήσομαι. συνεξόχηχα.

οί ποταμοὶ συἐδέουσιν, ၹσπερ ἀκήκοα οῦτω καὶ ἐώρὰκα,

καὶ the rivers run together.

just as I have heard, so also I have seen.

202. τὸ σῶμᾶ (stem σωματ), the body.

• BING.	DUAL.	PLUR.
 N. σῶμὰ G. σώμὰτος D. σώμὰτἔ A. σῶμὰ V. σῶμὰ 	N. A. V. σώμἄτε G. D. σωμἄτοιν	Ν. σώματα G. σωμάτων D. σώμασι(ν) Α. σώματα V. σώματα

So, τὸ στόμα, the mouth.
τὸ αίμα, the blood.
τὸ χρῆμα, the thing.
χρήματα (Pl.) possessions, money.

REM.—All nouns of Decl. 3 with Gen. in aros are Neut.

πόσα χρήματα, how much money? πόσον ἀργύριον, πολλὰ, ὀλίγα χρήματα, much, little money.

203. Exercises.

I. Render into English.

Τί ξώρακας; — Οὐδὲν ξώρακα πλην τούτων δυοῖν αἰλούρων. — Οἱ παὶδες ξωράκασι πέντε κόρακας ἐπὶ τῆς συκῆς ταύτης. — Οἱ Ἑλληνες τὸν ποταμὸν διαβεβήκασι καὶ δεῦρο ἤδη (already) ἐληλύθασιν. — Οἱ ποιμένες καὶ λύκον ξωράκασι, καὶ εἰς την κώμην πεφεύγασιν. — Τὸ αἶμα ફεὶ διὰ τοῦ κεινίου γλῶσσα. — Τὰ

ὧτα τοῦ νεανίου εἰς τὴν γλῶσσαν συνεὐξύηκεν.—

Ω νεανία, δύο ὧτα ἔχομεν καὶ μίαν μόνην γλῶσσαν.—Καὶ τὴν βροντὴν ἀκηκόαμεν, καὶ τὴν ἀστραπὴν ἑωράκαμεν.—Ό θηρευτὴς οὐ τοσούτους λέοντας εἴληφεν ὅσους δεδίωχεν.—Καλὸν σῶμα.

—Ἐν τῷ στόματι τῷ τοῦ κόλακός ἐστιν ἰός.—Οὐ μόνον ἐν τῷ στόματι, ἀλλὰ καὶ ἐν τῷ ψυχῷ.—Τὸ σῶμα ἔχει ὀστᾶ καὶ αἶμα.—Οῦτος ὁ ἔμπορος ἔχει πολλὰ χρήματα.

II. Render into Greek.

How much money have you in the chest?—Much. -There is much blood in the body.-Much blood flows through all the body.—The mouth has one tongue and many teeth.—We eat and drink with our mouth (20) στόματι).—Just as we see with our eyes and hear with our ears, so we eat with our mouth.—We have both eaten and drunk.—The shepherd has seen the wolf and fled.— The wolf has seen the shepherd and fled.—We have admired the beautiful face of the maiden, and the wisdom of the orator.—Nobody eats without teeth.—The orator has not spoken without a tongue.—I have caught all these squirrels.—The disciple has collected all these books.—How wise is the scholar!—How happy the just! —How miserable the unjust!—How white are the teeth, and how beautiful the cheeks of the maiden!-This young man's ears have run together into his (the) tongue. —We have stayed a long time.

FIFTY-FOURTH LESSON.

- 204. κατά, down. A Preposition. κατὰ τοῦ, τόν, (Governs Gen and Acc.)
 - A. xarà rov, down from, down in respect to.
- (a) Down from, κατὰ τῶν πετρῶν, down from the rocks.
- (b) Down in respect to = under, $\kappa \alpha z \dot{\alpha} z \tilde{\eta} \varsigma \gamma \tilde{\eta} \varsigma$, under the earth.
- (c) Down in respect to = against (of speaking &c.), λέγω κατὰ σοῦ, I speak against you.
- B. κατὰ τόν, pertaining to, belonging to (without intimate connection); variously modified by place, time, motion, rest, &c.

οἱ καθ' ἡμᾶς, those pertaining \ locally, those near, opposite us.

to us,

κατ' ἐκεῖνον τὸν χρόνον,

κατὰ τὸν πόδα,

κατὰ τούτους τοὺς λόγους,

κατὰ γῆν καὶ κατὰ θάλασσαν,

by land and by sea.

Note.—ἀνά denotes diffusion, over, throughout.
κατά, contact at a point, at, on, &c.
ἀνὰ θάλασσαν, — the sea.

205. The Acc. with or without κατά is often used to limit a general statement.

δάκτει με (κατὰ) τὸν πόδα, καλὸς τὸ πρόσωπον, ἀγαθὸς πάντα,

he bites me on the foot. beautiful in the face. good in all things.

καταβαίνω, I go down, descend.
ἀλγώ ἀλγώ, I am pained.
ἡ κλιμάξ, ακος, the ladder, stair-case like κόραξ.
ἔνεκά, for the sake of (Governs the Gen.)
ἐναντίον, in presence of. "

άλγω την κεφαλήν, καταβέβηκα κατὰ τῆς κλίμακος, κατέδραμε κατὰ τοῦ λόφου, ἔνεκα τούτων, τούτων ἔνεκα, ἐναντίον ἐμοῦ, ἐμοῦ ἐναντίον,

I have a pain in my head.

I have come down the staircase.

he ran down the hill.

for the sake of these things.

in my presence.

Rem.—Ενεκα and εναντίον may either precede or follow the word which they govern.

206. Exercises.

I. Render into English.

Ο ἄνθρωπος καταπίπτει (falls down).—Τὰ μῆλα εἰς τὴν κρήνην κατέπεσεν.—Ή σφαῖρα πίπτει κατὰ τῶν πετρῶν.—Οἱ δύο ἵπποι κατὰ τῶν πετρῶν ἔπεσον.—Μὴ ὁ παῖς κατὰ τῆς κλίμακος

πεσεῖται; —Οἱ νεανίαι ξύλα κατὰ τῆς ὀροφῆς ἔρξιπτον.—Κατ' ἐκεῖνον τὸν χρόνον ἐγὼ οἴκαδε ἐπορευόμην.—Ό σκίουρος τὸν παῖδα κατὰ τὸν δάκτυλον δέδηχεν.—Ἡ κόρη ἀλγεῖ τὴν κεφαλήν.
—Ότε ὁ νεανίας τὴν κόρην ὁρᾳ, τὴν καρδίαν ἀλγεῖ.—Ὁ ξήτωρ ταῦτα πάντα εὐ εἴρηκεν.—Κατὰ τίνος ταῦτα ἔλεξεν;—Κατὰ τοῦ ἀδίκου γείτονος.
—Ταῦτα κατ' οὐδενὸς λέγω.—Οἱ θηρευταὶ τὰ καθ' ἑαυτοὺς θηρία ἀεὶ διώκουσιν.—Ἡ σὰρξ καὶ τὰ ὀστὰ.—Τὸ σῶμα σάρκα ἔχει καὶ αἶμα.—Ταῦτα ἐναντίον πάντων λέγομεν ἀγαθοῦ τινος ἕνεκα.

II. Render into Greek.

The stair-case.—The cat will descend the stair-case.

The young men will run down this hill.—The flatterer says these things against me.—The raven eats the body.—The flatterer eats the soul.—We have drunk so much wine and eaten so much bread.—The wolf eats flesh with his teeth.—At those times the young men were pursuing peacocks.—I have a pain in my hand.—The maiden is beautiful in the face.—The boy has a pain in his eye.—By land and by sea.—The thief has struck me on my foot (κατὰ τὸν πόδα).—According to these words.—The orator speaks well.—He has spoken well.—I have laughed at these things.—God is just in all things.—In the soul of the unjust (man) is poison.—The blood runs through the flesh and the bones.

FIFTY-FIFTH LESSON.

207. ποτέ, once, at some time, ever (enclitic).

οὖποτε,

οὐδέποτε,

οὐδεπώποτε,

νοὐδεπώποτε,

Rem.—οὐδεπώποτε is not used of future time; οὐδέποτε rarely of past time.

τίς ποτε; who in the world? who, I pray?
τί ποτε; what in the world? what, I pray?
τί ποτε; (more spiritedly for διὰ τί) why in the
world? why, I pray?
ποῦ ποτε; where in the world?

ούποτε αὐτὸν ὄψομαι, οὐδεπώποτε ξώρακα, οὐδεὶς πώποτε ξώρακεν, τί ποτε λέγεις;

τί ποτε λέγεις ταῦτα ;

I shall never see him.
I have never seen.
no one has ever seen.
what in the world are you saying?
why in the world do you say this?

ὁ ἀντίχειο
 ὁ μέγας δάκτυλος,
 ποδὸς δάκτυλος,
 ὁ τοῦ ποδὸς δάκτυλος,
 οἱ ποδῶν δάκτυλοι,
 the toe.
 the toes.

208. ὁ μέν—ὁ δέ, the one—the other.
οἱ μέν—οἱ δέ, some—others.
μέν, indeed, to be sure (concessive).
δέ, but, and (usual correlative of μέν).

σοφός μέν, κακός δέ, μικρός μέν, καλός δέ, έγω μεν γράφω, σὰ δὲ λέγεις, γράφεις μέν, λέγεις δε οὖ, τότε μὲν ἐδίωκον, νῦν δι φεύγω, wise indeed, but wicked.

small it is true, but beautiful.

I indeed write, but (and) you speak.

you write indeed, but do not speak.

then indeed I was pursuing, but now I flee.

- 209. Observe 1.—μέν is indeed, to be sure, it is true, never in their emphatic, but only in their concessive meaning; εἶχον μέν ποτε, νῦν δ' οὐκέτι ἔχω, I had it is true once, but now I have no longer.
 - The force of µiv is often too slight to be rendered into English, but it should always be noticed, and if in no other way, indicated by the tone of the voice.

210. ὁ ἐνιαυτός, οῦ, the year. ἡ τύξ, the night.

(stem *vx7.)

SING.	DUAL.	PLUR.	
N. νύξ G. νυκτός D. νυκτί A. νύκτὰ V. νύξ	N. A. V. + v'яте G. D. + v ятой	Ν. νύκτες G. νυκτῶν D. νυξί(ν) Α. νύκτᾶς V. νύκτες	

νυκτός, τῆς νυκτός, ἐν τῆ νυκτί, τὴν νύκτα, νύκτα,

ήμέρας καὶ νυκτός,
καθ' έκάστην νύκτα, ήμέραν,
καθ' ήμέραν,
κατὰ νύκτα
κατὰ μῆνα, κατὰ ἐνιαυτόν,
καθ' ἕν, κατὰ δύο

by night.
in the night.
during the night, during a
night.
by day and by night.
each night, day.
daily, day by day.
nightly, night by night.
monthly, yearly.
one by one, two by two.

211. μέσος, η, ον, middle.

μέσον ήμέρας,

άμφὶ οι περὶ μέσον ἡμέρας, άμφὶ, περὶ μέσας νύκτας, μέσαι νύκτες ἦσαν, ἦδη περὶ μέσας νύκτας ἦσαν, mid-day (the middle of the day).
about mid-day.
about midnight.
it was midnight.
already it was about midnight.

δ μέσος ποταμός,

μέσος ὁ ποταμός, τὸ μέσον τοῦ ποταμοῦ, ἐν τῆ μέση οἰχία ἐσμέν, the middle (or intervening) river.

the middle of the river.

we are in the middle (intervening) house.

Rem.—δ μέσος and μέσος δ, like δ μόνος, μόνος δ, Less. XXV. (94); thus,

ό μόνος υίός, μόνος ὁ υίός, ὁ μέσος ποταμός, μέσος ὁ ποταμός, ὁ ποταμὸς μέσος, the only son.
the son alone.
the middle river.
the river middle, where it is
middle, i. e. the middle of
the river.

212. Exercises.

I. Render into English.

Ο ένιαυτός.-Πας ενιαυτός.-Πάντες οι ένιαυτοί.-Τοῦτον τὸν ἐνιαυτόν.-Τί ποτε ἔλεξεν ὁ όήτωο ;- Έλεξεν ὅτι ὁ . θεὸς μόνος ἐστὶ μέγας.-Οἱ μὲν ἀγαθοὶ μακάριοι, οἱ δὲ κακοὶ ἄθλιοί είσιν.—Ο μεν πατήρ νυκτός επιστολάς γράφει, έγω δε ημέρας.-Πότε ήλθον οι κλέπται :- Αμφί μέσας νύκτας ήλθον.—"Ηδη άμφι μέσον ήμέρας ήν ότε την βροντην ηκούσαμεν. Οί θηρευταί θηρία διώχουσι καθ' ήμέραν καὶ κατὰ νύκτα.— Οί φίλοι ήμῶν ἔρχονται, οί μὲν κατὰ μῆνα, οί δὲ καθ' ἐνιαυτόν.—Ό μεν ποιμήν διώκει, ό δε λύκος φεύγει.—Σὺ μεν κατὰ τὴν κεφαλὴν άλγεῖς, έγω δὲ κατὰ τὸν πόδα.—Πότερα τὸν ἐμὸν πῶλον εύρηκας, η τὸν τοῦ ἀδελφοῦ μου;—Τὸν μὲν σὸν εύρηκα, τὸν δὲ ἐκείνου, οὔ.-Ποτὲ μὲν οὶνον έπινον, νῦν δὲ οὐκέτι πίνω.—Τρεῖς γέφυραί εἰσιν ένταῦθα.— Η μέση γέφυρά έστι καλή.— Η μέση γέφυρα κείται εν μέση τη λίμνη.

II. Render into Greek.

Where in the world is my father?—He is writing in write?—By day and by night.

into the woods every month (xat' ĕxatt) μῆνα.)—The shepherds pursue the wolves annually.—It is clear that the stranger has stayed many months.—The middle of the garden.—The fountain lies in the middle of the garden.—The middle field lies in the middle of the plain.—About midnight.—Who will come about mid-day?—Nobody but my neighbor.—It was already about mid-day when the stranger came.—How long (πόσον χρόνον) did he stay?—Six months.—He stayed a year.—He stayed a day and a night.—The nights are not so long as the days.—Some say these things, others those.—I indeed sit, but you run.—We (indeed) pursue, and you flee.

FIFTY-SIXTH LESSON.

213. The Relative Pronoun.

ος, η, ο, who, which, what, (like allos.)

δ νεανίας δν όρω,
το ποτήριον δ έχω,
αὶ οἰκίαι ἐν αἰς κάθηνται,
ἀκούω ᾶ λέγεις,
ἀκούω πάντα ἃ λέγεις,
ἀκούω πάντα ὅσα λέγεις,
πάντες ὅσοι,
πάντες οῖ

the young man whom I see.
the cup which I have.
the houses in which they sit.
I hear what (things) you say.
I hear all that you say.
all who.

μέχοις and μέχοι, up to, clear to.

μέχρι τούτου τοῦ χρόνου, μέχοι τῆς θαλάσσης, μέχρις ένταῦθα, μέχοι τούτου, μέχρις ού, μέχυις έσπέρας, μέχοι της έσπέρας, έως (μέχρις) ήλθες, μέγρι τούτου ήπουον έως,

up to, until this time. clear to, as far as the sea. up to here. up to this. up to where, until where. until evening. until you came. up to this point I heard, until.

 $\dot{\epsilon}r \circ (\chi \rho \dot{o}r \phi)$, in what time = while. έως, so long as, while.

ήλθες έν ῷ ἔγραφον, έμενες έως έγραφον,

έως μενουμεν, λέξει,

you came while I was writing. you stayed while (so long as) I was writing. he will speak so long as we shall stay.

έν τούτω τῷ χρόνω, έν τούτω,

in this time, meanwhile. meanwhile.

δ πατήρ, the father, Drops ε in some of its cases and changes the accent.

sing.	DUAL.	PLUR.
Ν. πατής G. πατρός (πατέρος) D. πατρί (πατέρι) Α. πατέρα V. πάτερ	Ν.Α.Υ. πατέρε G. D. πατέρουν	Ν. πατέρες G. πατέρων D. πατράσι(ν) Α. πατέρας V. πατέρες

So ή μήτης, the mother.

My father and mother. δο πατής καὶ ἡ μήτης μου. δο πατής μου, καὶ ἡ μήτης.

Rem.—Observe Voc. irreg. πάτεφ for πατήφ. See Less. XLI. (153); but μῆτεφ is regular.

217. μέλας, black.

D. A.	μέλāς μέλάνος μέλαν ϊ μέλάνὰ μέλāς	sing. μέλαινά μελαίνης μελαίνη μέλαινάν μέλαινα	μέλἄν μέλἄνος μέλἄν ϊ μέλ ἄ ν μέλ ἄ ν
N. A. V. G. D.	μέλἄνε μελάνοι ν	DUAL. μελαίνα μελαίναιν	μέλανε μελάνοιν
G. D. A.	μέλἄνες μελάνων μέλασι(ν) μέλὰνᾶς μέλὰνες	PLUR. μέλαιναι μελαινῶν μελαίναις μελαίνᾶς μέλαιναι	μέλἄνὰ μελάνων μέλασι(ν) μέλανὰ μέλανὰ

ἐρυθρός, ά, όν, red.

218. Exercises.

I. Render into English.

Ό πόραξ μέλας ἐστίν.—Ὁ πόραξ ὅν σὺ ἐν τῆ χειρὶ ἔχεις οὐχ οὕτω μέλας ἐστὶν ὡς ὁ ἐν ἐπείνη τῆ ὕλη.—Ὁ πόραξ οὐχ οὕτω μέλας ἐστὶν ὡς ὁ

κόλαξ.- Η τοῦ κόλακος καρδία μέλαινα.- Ο εν τω ποτηρίω οίνος ερυθρός εστιν.—Η μεν εμή χλαινα μέλαινά εστιν, ή δε ση, εουθρά. Ως μέλανες οὖτοι οἱ κόρακες !—Τὰ μὲν δόδα ἃ ἔχει ή κόρη, ερυθρά εστι, τὰ δὲ ἴα, μέλανα.—Πόσον χρόνον εμείνατε επὶ τοῦ λόφου; Εμείναμεν επ' αύτοῦ ἔως τὴν βροντὴν ἢκούσαμεν.-Εμείναμεν μέγοι της έσπέρας.—Οί θηρευταί τὰ θηρία μέχρι της λίμνης διώξονται.- Έν δ ύμεῖς εγράφετε, ήμεις εγγύς της κρήνης επαίζομεν.— Έως έλεγον οί φήτορες, τοσούτον χρόνον ήμεζς ήκούομεν.—Οί ξένοι εκάθηντο τρείς ημέρας εν τη οικία, εως ήλθον εγώ. Εγώ καὶ ή θυγάτηο μου. Ο πατήο έχει τρείς θυγατέρας.-Οί φίλοι ήμων μέχρι μέν της έω μενούσι, τότε δε απίασιν.—Οὐ τὰ αὐτὰ πάλαι έλεγες ἃ νῦν λέγεις.

II. Render into Greek.

My daughter.—I have seen my daughter.—When did you see your (the) daughter?—On the same day on which (τῆ αὐτῆ ἡμέρα ἡ) I sent letters to my son.—My aughter stayed six or seven days.—She stayed until evening.—We were pursuing the wild beasts until morning.—We pursued them clear to the sea.—While we were writing, the hunter was eating and drinking.—So long as the orator was speaking, the boy was pursuing squirrels and peacocks.—Black squirrels.—Some squirrels (τῶν ανούρου εἰντείς care black others red.—Of faces some

are black, others white.—Nothing is so black as the soul of the wicked (man).—I see my father and mother.—The father sends many letters to his daughter.—The face of this flatterer (τὸ μὲν τούτου τοῦ κόλακος πρόσωπον) is white, but his (the) soul is black.

FIFTY-SEVENTH LESSON.

219. The Pluperfect Indicative Active.

The Pluperfect Active is formed from the Perfect; thus,

Thus, the Pluperfect ends in sir for α and prefixes the augment to the reduplication of the Perfect. If the Perfect has no reduplication, the prefix of both is the same; as,

Perf. ἐωρακα, have seen, Pluperf. ἐωρακειν, had seen.

" εἴλησα, have taken, " εἰλήσειν, had taken.

" ἐψρήκα, have flowed, " ἐψρήκειν, had flowed.

" εἴρηκα, have found. " εἰρήκειν, had found.

" εἴρηκα, have said. " εἰρήκειν, had said.

220. Inflection of the Pluperf.

Sing. ἐγεγρἄφ- ειν, εις, ει, ειτον, είτην. ειμεν, ειτε, εισαν οι εσαν.

I had sent,
We had collected,
He had already fied,
He had escaped,
He had come when I was departing,

έπεπόμφειν. συνειλόχειμεν. ήδη έπεφεύγει. άπεπεφεύγει. έληλύθει ότε απήειν.

221. Specimens of the entire Indicative Active.

Pres. & Imperf. πέμπω, ἔπεμπον, am sending, was sending. Fut. & 1 Aor. πέμψω, ἔπεμψα, shall send, sent. Perf. & Pluperf. πέπομφα, ἐπεπόμφειν, have sent, had sent.

Pres. & Imperf. πίπτω, ἔπιπτον, am falling, was falling. Fut. & 2 Aor. πεσοῦμαι, ἔπεσον, shall fall, fell. Perf. & Pluperf. πέπτωκα, ἐπεπτώκειν, have fallen, had fallen.

Pres. & Impf. εὐρίσκω, εὕρίσκον, find, am finding; was finding. Fut. & 2 Aor. εὐρήσω, εὖρον, shall find, found.

Perf. & Plupf. εὕρηκα, εὑρήκειν, have found, had found.

Pres. & Imperf. δάκνω, ἔδακνον, am biling, was biting. Fut. & 2 Aor. δήξομαι, ἔδῶκον, shall bite, bit. δέδηχειν, har hitten, had bilten.

ζητέω, ζητῶ, I seek, look for (like φιλέω).

Pres. & Imperf. $\begin{cases} \zeta \eta \tau i \omega, & \xi \zeta \eta \tau \epsilon \upsilon v, \\ \zeta \eta \tau \bar{\omega}, & \xi \zeta \eta \tau \epsilon \upsilon v, \end{cases}$ am seeking, was seeking. Fut. & 1 Aor. $\zeta \eta \tau \dot{\eta} \sigma \omega, & \xi \zeta \dot{\eta} \tau \eta \sigma \alpha, \\ \text{Perf. & Pluperf.} & \xi \zeta \dot{\eta} \tau \eta \mu \alpha, & \xi \zeta \eta \tau \dot{\eta} \mu \epsilon \iota v, \end{cases}$ shall seek, sought. have sought, had sought.

222. εί, if.
η όξς, the nose.

sing.	DUAL.	PLUR.	
N. ģis G. ģīrós D. ģīrí A. ģīvă V. ģiv	N. A. V. ģīve G. D. ģivoīv	N. ὁῖνες G. ὁινῶν D. ὁισί(ν) A. ὁῖνὰς V. ὁῖνες	

εί ταῦτα λέγει, σοφός έστιν, εἰ ὀφθαλμοὺς ἔξει, ὅψεται, εἰσεληλύθειμεν εἰς τὴν οἰκίαν, ἔξιμεν ἐκ τῆς οἰκίας, εἰσήειν εἰς τὴν ὅλην.

if he says this he is wise. he shall have eyes, he will see. we had entered into the house. we shall go out of the house. I was entering into the forest.

223. Exercises.

I. Render into English.

Γέγραφα την επιστολήν.—Οὐ τότε τοσαύτας επιστολας εγεγράφειν ὅσας νῦν γέγραφα.—Δεδράμηκα.—Ό παῖς εδεδραμήκει.—Εἰ χθὲς εδραμε, καὶ (also) πάλιν αὔριον δραμεῖται.—Τὸν κόρακα

ξώρακα.—Τὸν μέν μέλανα κόρακα ὄψομαι, τὸν δὲ λευκόν, οὔ.—Οὔπω τὴν βροντὴν ἀκηκόειν οὔτε τὴν ἀστραπὴν ἑωράκειν, ὅτε τὴν γέφυραν διέβητε.
—"Ἡδη διεβεβήκειτε ὅτε ἐγὼ ἐν τῷ κήπῷ ἦν.—Εἰ ζητεῖς, εὑρίσκεις.—Εἰ ζητήσεις τὴν χλαῖναν, εὑρήσεις αὐτήν.—Ό φίλος μου ἐζητήκει τε καὶ εὑρήκει τὴν χλαῖναν.—Εἰλήφειν τὸ θηρίον.—Οἱ λέοντες ἐπεφεύγεσαν.—Ό λύκος ἤδη ἐπεφεύγει ὅτε ὁ ποιμὴν προσῆλθεν.—Τὰ μῆλα πίπτει.—Χθὲς ἔπιπτε μὲν τὰ μῆλα, οὔπω δὲ (but not yet) πάντα ἐπεπτώκει.—Ἡ ρίς.—Πάντες οἱ ἄνθρωποι μίαν ρίνα καὶ δύο ὀφθαλμοὺς ἔχουσιν.—Ἡ τοῦ νεανίου ρίς μακρά ἐστιν.—Εἰ μακάριοι οἱ ἀγαθοί, ἄθλιοι οἱ κακοί.

II. Render into Greek.

A nose.—The nose.—A long nose.—The old man's nose is long.—This man's nose is not so long as mine.—
I had come.—I had run.—We had written many letters.

—We had not sent so many letters as we had written.—
I am collecting books.—I am looking for a wedge.—I had not found so many wedges as I had looked for.—I had not drunk so much wine as my friend.—I had written my letter about mid-night.—The thieves were already entering into the house, when they saw the later than the same all shall see the lightning.—If we

hear the thunder, we also $(\kappa \alpha \hat{i})$ see the lightning.—The squirrel will bite the child on the foot.—The cat had bitten the colt.—At day-break $(\tilde{a}\mu\alpha \ \tau \tilde{\eta} \ \dot{\eta}\mu\dot{\epsilon}\varrho\alpha)$ I had sent away $(\dot{a}n\epsilon n\epsilon n\dot{\rho}\mu\varphi\epsilon\nu)$ the messenger.—The lake is ten stadia distant from the village.

FIFTY-EIGHTH LESSON.

ποσἄκις, how many times? how often?
 τοσἄκις, so many times, so often.
 ὁσἄκις (rel.) how many times, as often as.
 πολλάκις, many times, often, frequently.

ἄπαξ, once. δίς, twice.

τρίς, thrice, three times.

ten times.

τετράχις, four times. πεντάχις, five times. έξάχις, six times.

How often does he come?
Not so often as I,
They come twice a day,
Not even once a day,
Many times a year,
How many times a night?

δεκάκις.

ποσάχις ἔρχεται;
οὐ(τοσάχις)όσάχις ἐγώ.
δὶς ἔρχονται τῆς ἡιέρας.
οὐδὲ ἄπαξ τῆς ἡιέρας.
πολλάχις τοῦ ἐνιαυτοῦ.
ποσάχις τῆς νυχτός;

225. πρότερον (πρό), before, previously. νστερον, afterward.

δλίγον πρότερον. A little before, όλίγω πρότερον, (before by a little). μιχρον πρότερον. όλίγον υστερον. A little afterwards or after, όλίγφ ύστεφον. μικρον υστερον. πολύ πρότερον. Much before, πολλῷ πρότερον (before by much. πολύ υστερον. Much after, πολλῷ ὖστερον. A long time before, πολλώ γρόνω πρότερον. (Gr. before by much time.) Not many days after, ού πολλαῖς ἡμέραις ὕστερον. τῆ προτεραία (ἡμέρα). On the day before, τῆ πρόσθεν ἡμέρα. On the day after, τῆ ὑστεραία (ἡμέρα). τη προτεραία τούτων. On the day before these things, On the day after the hunt, τη ύστεραία της θήρας. Within ten days, δέκα ήμερῶν.

226. ἡ θήρα, ας, the hunt, chase.
 ὁ θηρεντής, οῦ, ς the hunter, huntsman.
 ὁ θηράω, ας, I hunt, am hunting.

 Pres. & Impf.
 ϑηράω ῶ, ἐϑήρᾶον, ων, I hunt, was hunting.

 Fut. & 1 Aor.
 ϑηρᾶσω, ἐθήρᾶσἄ, I shall hunt, hunted.

 Perf. & Plupf.
 τεθήρᾶxἄ, ἐτεθηράκειν, have hunted, had hunted.

 ***** - ¾, ον, wild, fierce.

λέοντας θηρώμεν, θηράσομαι ἀπὸ (ἀφ') ἰππου, ἐξῆμεν ἐπὶ τὴν θήραν, we hunt lions.

I shall hunt from a horse = on horseback.

we used to go forth to the chase.

227. Exercises.

I. Render into English.

Ό λύχος ἄγριόν ἐστι θηρίον.—Οἱ νεανίαι ούτοι θηρευταί είσιν.—Οί θηρευταί ούτοι θηρώσιν ἀφ' ἵππου λέοντας, καὶ ἄρκτους, καὶ πολλά άλλα θηρία.-Ποσάκις εξέρχονται οἱ νεανίαι επί την θήραν; -Καθ' ημέραν εξέρχονται.-Έχεινοι μέν δίς τοῦ μηνός εξέρχονται, ήμεις δέ καθ' ξκάστην ημέραν.-Πρότερον μεν δεκάκις τοῦ ἐνιαυτοῦ ἐξήεσαν, νῦν δὲ μόνον δὶς, ἢ καὶ (even) απαξ τοῦ ενιαυτοῦ εξέρχονται.—Πρωί μεν εξέρχονται, πάσαν δε την ημέραν θηρώσιν.— Ποσάκις τῆς νυκτὸς ἔρχεται ὁ κλεπτης;—Δὶς ἢ τρίς τῆς νυκτός.— Υμεῖς μεν ολίγον πρότερον ηλθετε, ήμεζς δε μικρον ύστερον.—Τή ύστεραία της θήρας την γέφυραν διέβημεν.— Υμεῖς αὔριον την θάλασσαν διαβήσεσθε, καὶ ήμεῖς οὐ πολλαῖς ημέραις ΰστερον.

II. Render into Greek.

I eat and drink.—We eat bread and drink wine.— How often do you eat bread?—Twice a day.—Not so often now as formerly (ως πρότερον).—This (man) eats three times a day.—How many times a year does the father write to his daughter?—Many times a year.—Six times a month.—Once a day.—Either daily or monthly.—How often do the young men go out to the chase?—Formerly (indeed) they went out twice a month, but now only twice a year.—A little before.—A little after.—Not long after.—I came not many days before.—Who will pursue those fierce wild beasts?—Nobody except the hunter.—The bad (man) is a fierce wild beast.—No wild beast is so fierce as the unjust man (ἄδικος).—Some pursue good (τὰ ἀγαθά), others, evil.

FIFTY-NINTH LESSON.

228. περί, around, about. A Preposition.
περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat and Acc.)
περὶ τοῦ, about, concerning.
περὶ τῷ, close about.
περὶ τόν, around, about (more loosely, toward about.)

λέγω περὶ τούτων, ζώνη περὶ τῷ σώματι, I speak about, concerning these things.
a girdle about the body.
" ""lages about the river.

229. οἰκέω οἰκῶ, I dwell, inhabit.
ῷκεον ῷκουν, was dwelling, &c.

οίκουμεν τὰς κώμας, οίκουσι περί την θάλασσαν,

we inhabit the villages. they dwell about the sea.

230. ἀμφὶ (like περί) about (lit. on both sides of). ἀμφί τὴν λίμνην, about the lake. you speak about something.

Rem.— $\alpha\mu\varphi l$ is much less common in prose than $\pi\varepsilon\varrho l$.

231. o ario, the man. i yvri, the woman.

		SING.	
N.	ἀνήο		γυνή
G.	(ἀνέρος)		γυναικός
D.	(ἀνέρι)	ἀνδοί	γυναικί
A.	(ἀνέρἄ)	ἄνδρα	γυναῖκἄ
v.	ἄνερ see π	άτερ (216)	γύναι
		DUAL	
N. A. V.	(ἀνέρε)	ลึงชิอุธ	γυναϊκε
G. D.	(ἀνέροιν)	ἀνδροῖν	γυναιχοῖν
		PLUR.	
N.	(ἀνέρες)	ἄνδρες	γυναῖκες
	(ἀνέρων)		γυναικῶν
D.	ἀνδοάσι(ν)	·	γυναιξί(ν)
A.	(ἀνέρᾶς)	ἄ τδομς	γυναϊκάς
V.	(તેν έ (૧૬)	ανδρες	γυναῖχες

Rem.—ἀτήφ, a man, in distinction from a woman or a boy, ἄνθφωπος, a man, a human being, in distinction from other animals.

 $\vec{\epsilon}\pi\epsilon i$, $\vec{\epsilon}\eta\epsilon i$, $\vec{\epsilon}\eta\epsilon i\delta \eta$, $\vec{\epsilon}\eta\epsilon i\delta \eta$, $\vec{\epsilon}\eta\epsilon i\delta \eta$, $\vec{\epsilon}\eta\epsilon i\delta \eta$,

Since you say this, Since these things are so, After he had said this he came, | ἐπειδή ταῦτα ἔλεξεν, ήλθεν. When they saw this they | ἐπεὶ τοῦτ' είδον, ἐγέλασαν. laughed, they As they heard this laughed, After I had written,

| έπεὶ τοῦτο λέγεις. έπειδη (έπει) ταῦτα οὕτως έχει. ώς τοῦτ' ἥκουσαν, ἐγέλασαν.

ç

έπειδη έγεγράφειν.

Rem.—örs means at the time when. έπειδή, when, after that, in the order of events.

233. Exercises.

I. Render into English.

Περὶ τίνος ἀνθρώπου ταῦτα λέγεις;—Περὶ σοῦ.—Περὶ ἐμαυτοῦ.—Ταῦτα πάντα οὐ περὶ τοῦ (your) άδελφοῦ, άλλὰ περὶ σεαυτοῦ λέγεις.— Έχω την χλαϊναν περί τῶ ἐμαυτοῦ σώματι.—Ποῦ οίκοῦσιν οὖτοι οἱ ἄνδρες ;—Πρότερον μὲν περὶ τὴν θάλασσαν ἄχουν, νῦν δὲ ἐν τοῖς ἡμετέροις πεδίοις οἰκοῦσιν.—Πότε σοι προσηλθον οί ξένοι;—Οὔτε χθές, οὔτε τῆ προτεραία ἦλθον, ἀλλὰ τῆ αὐτῆ ημέρα η απηλθον οι θηρευταί.—Έπει ταῦτα ούτως έχει, ήμεις γελώμεν.- Έπειδή ταύτα είρηκας, πάντα εὖ έχει.— Επειδή ὁ ποιμὴν τὸν λύκον - Τλει Εσυγεν. - Επειδή ανίου & Φηρεντής έπὶ τὸν λόφον, τί εἶδεν; —Οὐδὲν εἶδε πλὴν μιᾶς ἄρκτου. —Δύο ἄνδρες. — Ανὴρ ἀντὶ γυναικός. — Άνθρωπος ἀντὶ ἀλόγου ζώου. — Ότε ὁ ἀνὴρ λέγει, ἡ γυνὴ ἀκούει. — Η γυνὴ ούχ οὕτω σοφή ἐστιν ὡς ὁ ἀνὴρ.

II. Render into Greek.

This man.—The man and the woman.—The man and the wild beast.—The man is not so beautiful as the woman.—When the first man saw the first woman, he was happy.—Man is a rational animal.—We speak concerning the soul.—We have cloaks about our bodies.—The hunters were dwelling about the hills.—Since the young man is wise, he is happy.—After I saw the maiden I wrote a letter to her.—Nobody but the wise is happy.—God is propitious to none except the good.—Since you say this $(\tau \alpha \tilde{v} \tau \alpha)$ you speak well.—Because the old man is good and wise, all men $(\pi \acute{a} \nu \tau \epsilon g)$ admire him.

SIXTIETH LESSON.

234. b, h dovis, the bird.

SING.	DUAL.	PLUR.
N. ὄφτῖς G. ὄφτῖθος D. ὄφτῖθῖ A. ὄφτῖν (Poet. ὄφτῖθα) V. ὄφτῖς	N. A. V. ὄφνῖθε G. D. ὀφνΐθοιν	Ν. ὅρνῖθες G. ὀρνίθων D. ὅρνῖσἴ(ν) Α. ὅρνῖθᾶς V. ὅρνῖθες

Note—Barytone substantives in s whose stem ends in a lingual mute (as δρνιθ, έλπιδ) make in prose the Acc. Sing. in ..

235. ἡ ἀηδών, the nightingale.

G. andovos and andovs.

D. ἀηδοῖ.

A. ἀηδόνα, &c. like γιών. ή γελιδών, όνος, the swallow.

D. χελτδοί, &c. like γιών.

ἄδω (ἀείδω) I sing. Imperf. ydov, was singing. Fut. ἄσομαι, shall sing. 1 Aor. $\eta \sigma \alpha$, sang.

μετά (μέσος), among. A Preposition. μετὰ τοῦ, τόν, (Governs Gen. and Acc.) μετὰ τοῦ, τῶν, in connection with, among. μετὰ τόν, after, next to.

μετ' έμοῦ, μετὰ ταῦτα,
μετ ὀλίγον, μετὰ μικρόν,
αλλος μετ ἀλλον,
αλλος κατ ἀλλον,
αλλος μετ αλλον,

in connection with me.

Rem. - μετά τοῦ and σύν τῷ often differ but slightly. Strictly, μετά του denotes coexistence; μεθ' ήμων, in connection with us: σὺν τῷ denotes coherence; σὺν ἡμῖν along with us.

Render into Greek.

From the basket, Instead of me, In the chest, On the roof, On to the hill, Into the earth, At (κατά) those times, Through the plain, Concerning the old man, (close) about the head. About the river, After us.

out of the stream. before the time. along with the hunter. at the gates. throughout the region. down the stair-case. to the father. on account of the messenger. in connection with us. after those days.

ο πόνος, ov, labor, toil.

τῶν ἀγαθῶν οὐδὲν ἄνευ πόνου | we have nothing good (none of

the good things) without

πάντα τὰ ἀγαθὰ πόνου πωλεῖ

God sells all good things for

Note.—πόνου in the Gen. as price of a thing.

237. el, if. εί μή, if not, unless.

εί λέγεις, άπούω, εί λέξεις, αχούσομαι, εί έλεξας, ήχουσα, εί μη λέγεις, ούκ ακούω.

if you speak, I hear. if you shall speak, I shall hear. if you spoke, I heard. if you do not speak, I do not hear.

The real entrees we shall

t	·				_الحالات	CHECKE.	
Ŧ	£	~··· <u>·</u>	E	AND L	_ 2200		money bears.

The limit of the latter of the

A TOTAL BUTTER	i and seek that just my kos
4 THE LEE - 100	மகுன. சிரும் ஊடிக்கு நிக்கு நிக்கி
A IF I THE . OF IT THE	is a see the sector and
	new me found end you

23 Exercises

L Render than English.

Ούδεν άγαθον άνευ πόνου έχομεν.—Ο έργάτης ήδει μετά τοῦ πόνου.—Οίδεὶς μαπάριός έστιν εί μη (if not, except) μετά πόνου.—Οί έργάτια ήδωσα μετά πόνον.—Οί ὅρνιθες ἀεὶ ἄδουσιν. 'Π μεν πελιδών τῆς ἕω ἄδει, ἡ δὲ ἀηδών, ἐσπέρας.—Οί ὄρνιθες ἄδουσιν, οἱ μὲν ἐν τῆ ὕλη, οἱ δὲ ἐν τοῖς κήποις.—Μετὰ τοὺς ὄρνιθας, τῶν ἡητόρων ἀκουσόμεθα.—Εἰ ἄσεται ἡ ἀηδών νυκτός, πάντες ἀκούσονται.—Εἰ μηδεὶς λέξει, οὐδεὶς ἀκούσεται.—Εἰ μὴ ἄσονται αἱ ἀηδόνες καὶ αἱ χελιδόνες, οὐδεὶς αὐτῶν ἀκούσεται.—Οἱ νεανίαι ἄδουσι μετὰ τῶν κορῶν.—Εἰ λέξουσι πάντες, οὐδεὶς ἀκούσεται.—Εἰ οὖτος ὁ σοφὸς λέξει, οἱ ἄλλοι πάντες ἀκούσονται.—Ἡ ἀηδών πᾶσαν τὴν νύκτα ἄδει.—Τὸ μὲν κόρακος σῶμα, μέλαν, ἡ δὲ κόλακος καρδία.

II. Render into Greek.

Who is singing?—My father and mother are singing.

—My brothers are singing in connection with my sisters.

—The nightingale is singing.—The swallow (μέν) sings by day and the nightingale by night.—If the birds shall sing no longer (μηκέτι), nobody will hear them.—If the wise man shall speak, all will hear.—If nobody has said these things, all is well (πάντα εὖ ἔχει).—Unless you shall seek, you will not find.—If the young man writes a letter, he sends it.—If he shall seek his cloak, he will find it.—If nobody shall speak, who will hear?—If these things are so, all is well.—The boy caught nothing except a peacock and a squirrel.—Nobody is happy unless he is also (καί) good.

SIXTY-FIRST LESSON.

240. Adjectives of two endings of the 3 Declension.

σώφοων, sound-minded, sober, virtuous.

SING.	DUAL.	PLUR.	
Ν. σώφρων Neut. σώφρον G. σώφρονος D. σώφρονι Α. σώφρονα σώφρον V. σώφρον	G. D. σωφοόνοιν	Ν. σώφρονες σώφρονὰ G. σωφρόνων D. σώφροσι(ν) Α. σώφρονὰς σώφρονὰ V. σώφρονες σώφρονὰ	

So, εὐδαίμων, prosperous (happy).

ή εὐδαιμονία, ας, prosperity, happiness.

ή ἀρετή, ῆς,

virtue.

ή σος ία, ας,

wisdom.

ό πλοῦτος, ov, riches, wealth.

έξ ἀρετῆς ἐστιν ἡ εὐδαιμονία, οὐχ ὁ πλούσιος μακάριος ἀλλ' ὁ ἀγαθός,

from virtue is happiness.

not the rich is happy but the
good, (i. e. it is not the
rich that is happy, &c.)

μάλᾶ, very.
 σφόδοᾶ, exceedingly.
 πάνν (πᾶν all), quite, altogether.
 παντάπασι(ν), altogether.
 παντελῶς, entirely, completely.

μάλα πολλά, σφόδρα πλούσιος, πάνυ καλῶς λέγεις,

παντάπασι σοφός,

very many things.
exceedingly rich.
you speak altogether excellently.
altogether wise.

242. Modal Adverb av.

The Modal Adverb ar is united with the past tenses of the Indicative in the apodosis of a conditional sentence, to imply that the case is not as supposed. (a) The Imperf. is used for present time and continued past time; (b) the Aor. (rarely the Pluperf.) for absolute past time.

(a) Imperfect.

εἰ εἰχον, ἔπεμπον άν,
εἰ ἔλεγες, ἦκουον ἄν,
εἰ μὴ ἔλεγες, οὐκ ἂν ἦκουον,
εἰ σώφρων ἦς, μακάριος ἂν ἦς,

if I had, I should send (but I have not).

if you were speaking, I should hear.

if you were not speaking, I should not hear.

if you were virtuous, you would be happy.

(b) Aorist.

εἴ τι ἔσχον, ἔπεμψα ἄν,
εἰ ἔλεξας, ἥκουσα ἄν,΄
εἰ σώφρων ἦς, οὐκ ἂν ἔλεξας,
εἰ μὴ τὸν λέοντα εἰδον, οὐκ ἂν
ἔφυγον,

if I had had any thing, I should have sent it.
if you had spoken, I should have heard.
if you had been discreet, you would not have spoken.

unless I had seen the lion, I

should not have fled.

The pupil will observe carefully the effect of an in the apodosis; as,

εὶ εἰχον, ἔπεμπον,
εἰ εἰχον, ἔπεμπον ἄν,
εἰ εἰδον, ἔφυγον,
εἰ εἰδον, ἔφυγον ἄν,

If I had (formerly), I sent (and I had).

if I had (now), I should send (but I have not).

if I saw, I fled (and I did see).

if I had seen, I should have fled (but I did not see).

243. Exercises.

Render into English.

Ο νεανίας οὖτος σώφρων ἐστίν.—Μόνος ὁ σώφρων μακάριος ἐστιν.—Ω νεανία, εἰ σώφρων ἔση, καὶ (also) ἔση μακάριος.—Οὐκ ἐκ πλούτου ἀλλ' ἐκ σοφίας καὶ ἀρετῆς.—

Οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ σώφρονες.—Ό πλοῦτος ἄνευ ἀρετῆς οὐδὲν ἔχει ἀγαθόν.
—Ό σφόδρα πλούσιος οὐ διὰ τοῦτο μακάριός ἐστιν.—Πάνυ σοφὸς εἶ.—Εἰ παντάπασι σώφρων ἦς, μάλα μακάριος ἂν ἦς.—Εἰ ἐπιστολὰς γράφω, πέμπω —Εἰ ἐπιστολὰς ἔγραφον, ἔπεμπον ἄν.—Εἰ οὖτος ὁ πλούσιος σοφὸς ἦν, παντάπασιν εὐδαίμων ἂν ἦν.—Εἰ ταῦτ ἀκούσεται ὁ πατήρ, πρὸ ἑσπέρας ἥξει.—Εὶ ὑμεῖς τοῦ ἡπορος ἠκούσατε, πάνυ ἄν αὐτὸν ἐθαυμάσατε.—Ἐπειδὴ εἰς τὴν ὕλην εἰσήλθομεν, τῶν ἀηδόνων ἠκούσαμεν.—Εἰ ἦδον ἔωθεν αὶ χελιδόνες, ἡμεῖς ἂν ἠκούσαμεν.

II. Render into Greek.

Virtue alone is happiness.—Virtue is the fountain of happiness.—Who is happy?—None but the sober-minded are happy.—The sober-minded and just are always happy.—They are very happy.—If the scholar shall come to the teacher, he will be wise.—He will be very wise.—These roses are exceedingly beautiful.—If I were rich, I should have many books.—If the young man were wise, he would hear the teacher.—If he had heard the teacher, he would not have said these things.—If I had seen the wolf, I should have fled.—The squirrel bites.

SIXTY-SECOND LESSON.

244. ὁ ἀστής, the star. (Dat. Plur. irreg. like πατής.)

SING.	DUAL.	PLUR.
N. ἀστήρ G. ἀστέρος D. ἀστέρῖ A. ἀστέρὰ V. ἀστήρ	N. A. V. ἀστέρε G. D. ἀστέροιν	N. ἀστέρες G. ἀστέρων D. ἀστράσι(ν) A. ἀστέρᾶς V. ἀστέρες

So, ὁ ἀήρ, έρος, the atmosphere, the air. ὁ αἰθήρ, έρος, the pure upper air, the ether or sky. Exc. Dat. Plur. regular, ἀέρσι(*), αἰθέρσι(*).

o oloavos, ov, the sky, heaven.

ο ηλίος, ov, the sun.

ή σελήνη, ης, the moon.

ή νεφέλη, ης, the cloud.

λαμπρός, ά, όν, bright, resplendent.

λάμπω, I shine (chiefly poetic).

έλαμπον, λάμψω, έλαμψα, was shining, &c. πέτομαι, I fly.

'Ως λαμπρός ό ἥλιος!
τοὺς ἀστέρας νυκτὸς ὁρῶμεν,
οἱ ἀστέρες περὶ τὴν σελήνην
λάμπουσιν,

how bright the sun!
we see the stars by night.
the stars shine about the
moon.
the sun shines through clouds.

245. Pres. άμαρτάνω, I err, mistake. Imperf. ἡμάρτἄνον, was erring, used to err, &c. Fut. άμαρτήσομαι, shall err. 2 Aor. ημαρτον, erred, mistook. Perf. ἡμάρτηκα, I have erred, have mistaken. ήμαρτήκειν, I had erred. Pluperf.

εί ταῦτα λέγεις, άμαρτάνεις, εί ταῦτα έλεξα, ημαρτον, εί ταῦτα έλεξα, ημαρτον αν,

| if you say this, you err. εὶ ταῦτα ἔλεγες, ἡμάρτανες ἄν, if you said this, you would err. if I said this, I erred. if I had said this, I should have

246. Even if, even though, καὶ εί. Even though—yet, καὶ εί--ὅμως. If even, although, εί καί. Not even if, not even though, où d' ei. Yet, nevertheless, ὄμως.

Even though you are rich, you | καὶ εἰ πλούσιος εἶ, ἄθλιος εἶ. are miserable, Although I saw the lion, yet I did not flee,

εί καὶ τὸν λέοντα είδον, ὅμως οὐκ ἔφυγον.

247. Exercises.

I. Render into English.

Οὶ ἀστέρες.— Ώς καλοὶ οἱ ἀστέρες!— Ὁ ἥλιος λάμπει εν τῷ αἰθέρι, ὡς μέγας καὶ λαμπρὸς αστήρ.—Ο ήλιος και οι αστέρες δια του αιθέρος πορεύονται.—Ο μέν ήλιος ημέρας λάμπει, ή δὲ σελήνη καὶ οἱ ἀστέρες, νυκτός.—Ο μὲν ἥλιος διὰ τοῦ αἰθέρος πορεύεται, οἱ δὲ ὄρνιθες διὰ τοῦ ἀέρος πέτονται.—Μέλαινα νεφέλη.—Αἱ ἐν τῷ ἀέρι νεφέλαι πάνυ μέλαιναί εἰσιν.—Οὐ νῦν οὕτω μέλαιναί εἰσιν ὡς ὀλίγον πρότερον.—Εἰ λαμπρός ἐστιν ὁ ἥλιος, λαμπροί εἰσι καὶ οἱ ἀστέρες.—Καὶ εἰ λάμπει ὁ ἥλιος, ὅμως οὐ πάντα δηλοῖ.—Εἰ καὶ πάντα ταῦτα λέγεις, οὐχ ἁμαρτάνεις.—Ό θεὸς οὐρανὸν οἰκεῖ.—Ό θεὸς μόνος οὕποτε ἁμαρτάνει.—Εἰ ταῦτα λέξεις, ἁμαρτήση.—Εἰ λέξομεν ὅτι μακάριοι οἱ πλούσιοι, ἀμαρτησόμεθα.—Εἰ τοὺς ἀστέρας ἐώρων, μέχρι τῆς ἔω ἄν ἐπορευόμην.—Εἰ εἶπον (had said) ὅτι οἱ κακοὶ εὐδαίμονές εἰσιν, ἥμαρτον ἄν.

II. Render into Greek.

A beautiful star.—The stars are exceedingly bright and beautiful.—No star shines around the sun.—The sun goes alone through heaven.—Nothing is so beautiful as a star.—If the stars were shining ($\tilde{\epsilon}\lambda \alpha \mu \pi \sigma r$), we should find the road.—Even though the stars were shining, we did not find ($\sigma v_{\chi} \epsilon v_{\varphi} \sigma \mu \epsilon r$) the road.—Unless there had been ($\epsilon i \mu \dot{\eta} \tilde{\gamma} \sigma \alpha r$) clouds in the air, we should have seen the sun.—The sun did not shine through the clouds.—Even though you say this, you do not err.—Not even though we are rich, are we happy.—If I had written such things. I should have exceedingly erred.—The birds do

SIXTY-THIRD LESSON.

- παρά, by the side of. A Preposition. παρα τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)
 - 1. $\pi \alpha \rho \alpha \tau \delta v$, from the side of = from (with persons).

ήλθε πας' έμοῦ, ή πας ήμῶν ἐπιστολή, ήχουσα ταῦτα παρὰ γέροντος,

he came from me. the letter from us. I heard this from an old man.

2. $\pi \alpha \rho \alpha \tau \tilde{\phi}$ by the side of = by, with (chiefly with persons).

μένει παρ' έμοί,

παρ' ημίν ταῦθ' ούτως έχει, παρὰ πᾶσι μέγας,

μένω σύν σοὶ παρὰ τῷ πατρί, σύν σοί, μετά σοῦ,

παρά σοί,

he stays with me, (at my house.)

with us these things are so great with (i. e. in the estimation of) all.

I stay with you at my father's. along with you, in connection with you.

beside, by you; where you live, (apud, chez.)

- 3. $\pi \alpha \rho \dot{\alpha} \tau \dot{\sigma} r$, (a) toward the side of = to, toward.
 - (b) along side of = along, during, by (only of things).
 - (c) along side of = in comparison with, beyond, in violation of.
- (α) ἔρχομαι παρὰ σέ, γράφω παρά την θυγατέρα, | I write to my daughter.

(b) παρά τον ποταμόν, την όδύr,

I come to you. along, by the river, the road. παρὰ τοῦτον τὸν χρόνον, παρὰ τὴν θήρὰν, (c) παρὰ ταῦτα, παρὰ τὰ ἄλλα ζῶα,

παρά τὸ δίχαιον, ·
παρά τοὺς νόμους,

during this time.
during the chase.
beyond, besides these things.
in comparison with other animals.
beyond, in violation of justice.
in violation of the laws.

249. ἀπὸ τοῦ. έχ τοῦ, άντὶ τοῦ, πρὸ τοῦ, έr τῷ, σύν τῷ, eic vór, άνὰ τόν. δια τοῦ, διὰ τόν, κατὰ τοῦ, κατά τόν, μετὰ τοῦ, μετὰ τόν, περὶ (ἀμφὶ) τοῦ, περὶ τῷ περί τόν, πρὸς τόν, παρά τοῦ, παρά τῷ, παρὰ τόν,

(away) from the. out from the. instead of, for the. before (for) the. in the. (along) with the. into the. up, throughout the. through, by means of the. on account of the. down from, against the. at, according to the. in connection with the. next to, after the. concerning the. (close) about the. around about the. to the. from the (only with persons). by, with the (with persons). to, toward; along, during, beside; in comparison with, beyond, in violation of the.

250. ὁ νόμος, ον, the law.
παραβαίνω, I transgress (go beyond or aside from).
παρέρχομαι, come to ; come, go by = pass.
πάρειμι (παρά and εἰμί am) I am present.

παρέβης τοὺς νόμους, ὁ ἡήτως παρῆλθεν, παρελήλυθεν ὁ χρόνος, ήμᾶς παρέοχονται, σοὶ παρέσονται, κατὰ τοὺς νόμους, you transgressed the laws.
the orator came forward.
the time has passed by.
they pass us by.
they will be present with you.
according to the laws.

251. zò vòwe, (stem vòaz) water.

SING.	DUAL.	PLUR.
N. ἴδως G. ἴδὰτος D. Ἰδὰτῖ A. ἵδως V. ἴδως	N. A. V. ὕδᾶτε G. D. ὑδᾶτοιν	N. ὕδάτὰ G. ὑδάτων D. ὕδάσῖ(ν) A. ὕδάτὰ V. ὕδάτὰ

τὸ γἄλὰ (stem γαλακτ) milk. Gen. γάλακτος, Dat. Pl. γάλαξι(ν). τὸ μέλῖ (stem μελιτ) honey. Gen. μέλῖτος Dat. Pl. μέλἴοῖ(ν).

πίνω ὖδως, ὖδατος πίνω, τὸ ὖδωρ πίνω, τοῦ ὖδατος πίνω, ἐσθίω τοῦ ἄρτου, I drink water (am a water-drinker).
I drink some water (I drink of water).
I drink the water.
I drink (some) of the water.
I eat some of the bread.

252. Rule.—The Gen. is used to express a part of a thing.

λαμβάτει τον οίτον, he takes the wine.
λαμβάτει τοῦ οίτου, he takes (some) of the wine.

253. Exercises.

I. Render into English.

Παρὰ τίνος ἔρχεται ὁ ἄγγελος ;—Παρὰ τοῦ έμου πατρός έρχεται.-Παρά τίνα γράφει ό νεανίας ;-Παρὰ (πρὸς) τὴν καλὴν κόρην.--Πέμπει την επιστολην ού παρά (πρός) την εμην θυγατέρα, άλλα παρά την σην.-Κατά τίνος ταῦτα λέγεις; --Κατὰ τούτου τοῦ ἀδίκου.--Κατὰ τίνα νόμον; -Κατὰ τὸν τοῦ θεοῦ νόμον καὶ τὸν τοῦ ἀνθρώπου.—Οι άδικοι πάντας τοὺς νόμους καθ' ἡμέραν παραβαίνουσιν.-Παρὰ τίνι μένουσιν οἱ νεανίαι; -Παρὰ τῷ σοφῷ διδασκάλῳ.-Οὶ θηρευταὶ οἰχοῦσιν ἢ περὶ τὴν λίμνην, ἢ παρὰ τὸν ποταμόν. -Ταῦτα λέγεις παρὰ τὸ δίκαιον.-Παρὰ τὰ άλλα ζωα οἱ άνθρωποι ώς θεοί εἰσιν.—Παρά πᾶσαν τὴν θήραν οἱ θηρευταὶ οὕτε ἄρτον ἐσθίουσιν, ούτε οίνον πίνουσιν.-Οί μεν ύδωρ, οί δε γάλα πίνουσιν.—Ποότερον μεν οίνον έπινον, νῦν δὲ ὕδωρ ἢ γάλα πίνουσιν.— Εδήδοκα τοῦ ἄρτου. -Τοῦ μέλιτος ἢ τοῦ γάλακτος εἰληφας.-Εἰ ταῦτα ούτως ένει. ημάρτηνας.

II. Render into Greek.

From whom do you come?—We come from the merchant.—Not from the merchant, but from the physician.—To whom do you send this letter?—To my sister.—The father writes to his daughter.—The orator speaks against the unjust (man) according to the laws .--Contrary to (in violation of) the laws.—Along the sea, and along the river.-With whom do you stay during the chase ?-I stay with my brother during so many days.-If I stayed with you, I should send letters to my brother. —The time has past by.—The orators all come forward. -At that time, none of the orators came forward.-If the orators had been present (παρησαν) they would have come forward.—I drink as much water as milk.—The irrational (man) drinks as much wine as water.-I indeed drink water, and you, wine.-A fly has fallen into the milk.

SIXTY-FOURTH LESSON.

254. The Subjunctive Mode.

The Subjunctive Mode has three tenses, the Present, Perfect, and Aorist, formed from the corresponding tenses of the Indicative; thus,

Ind. .

Subj.

Pres. γράφω, am writing, 1 Aor. ε-γραψ-ŭ, wrote, Perf. γίγραφ-ŭ, have written, γράφ ω, may write, or be writing. γράψ-ω, may write. γεγράφ-ω, may have written.

 Pres.
 πίπτ-ω,
 πίπτ-ω, may fall, &c.

 2 Aor.
 ἔ-πεσ-ον,
 πέσ-ω, may fall.

 Perf.
 πέπτωκ-α,
 πεπτώκ-ω, may have fallen.

REM.—The above shows the formation of the Subj. Act. It ends in ω . The Augment of the Aor. is dropt, that of the Perf. continues through all the Modes; thus,

 Pres.
 λαμβάνω,

 2 Aor.
 ἔ-λὰβ-ον,
 λάβ-ω.

 Perf.
 εἴληφἄ,
 εἰλήφ-ω.

Pres. μένω, μένω. 1 Aor. ἔ-μεινᾶ, μείν-ω. Perf. μεμένηχᾶ, μεμενήκ-ω.

To Observe that the 1 Aor. Subj. is sometimes like the Fut. Ind. as 1 Aor. Subj. and Fut. Ind. γράψ-ω.—But from ἀκούω Fut. Ind. ἀκούσομαι (not ἀκούσω) 1 Aor. Subj. ἀκούσω.

Rem.—The Imperf. and Pluperf. are found only in the Ind.
The Fut. is wanting in the Subj. and Imper.

255. εἰμί, am. Subj. ω, may be.

Sing. $\vec{\delta}$, $\vec{\eta}_{\mathcal{S}}$, $\vec{\eta}_{\tau}$.

Dual. $\vec{\eta}_{\tau o r}$, $\vec{\eta}_{\tau o r}$. $\vec{\sigma}_{\tau o r}$, $\vec{\eta}_{\tau e r}$, $\vec{\delta}_{\sigma i}(\mathbf{y})$

So, all Subj. in ω , thus,

$$\gamma \varrho \acute{\alpha} \varphi$$
- $\gamma \varrho \acute{\alpha} \psi$ - $\gamma \varrho \acute{\alpha} \psi$ - $\gamma \varepsilon \gamma \varrho \alpha \varphi$ - $\gamma \varepsilon \gamma \varphi$ -

Pres. ἔρχομαι,

Aor. ⁷/_ηλθον,
 Perf. ἐλήλῦθα,

Subj. ἴω (from εἶμι) not ἔρχωμαι. ἔλθω. ἐληλύθω.

256. Ina (ir) in order that, that (denoting purpose.)

(in order) that I may go.
I hear that I may be wise.

\vec{v} \vec{v} \vec{v} \vec{v} \vec{v} (stem \vec{v} \vec{v} \vec{v}) the fire.

SING.	DUAL.	PLUR.	
Ν. πῦρ G. πῦρός D. πῦρί Α. πῦρ V. πῦρ	Ν. Α. V. πύρε G. D. πύροῖν	Ν. πύρὰ G. πυροῦν · D. πυροῦ(r) (πύροις) Α. πύρὰ V. πύρὰ	

θερμός, ή, όν, warm, hot. $ψ\overline{υ}χρός, ά, όν, cold.$ δ $\lambda t θος, ον, the stone.$

λίθος οὐκ ἐν πυρὶ λάμπει,

a stone does not shine in the fire.

257. Exercises.

I. Render into English.

Θερμον ΰδωρ.— Ύδωρ ψυχρόν.—Το μεν ΐδωρ ψυχρόν, τὸ δὲ πὺρ θερμόν ἐστιν.—Τὸ πῦρ λαμπρόν ἐστιν.—Ο ηλιός ἐστι πῦρ.—Ο μὲν ηλιος πῦρ έστιν, ή δε σελήνη, γη.-Το μεν πυο έουθρον έστιν, ή δὲ γῆ, μέλαινα.—Τὸ ἐν ταύτη τῆ κρήνη ὕδωρ μάλα ψυχρόν έστιν.—Εὶ λίθον εἰς τὸ πῦρ βίψεις, δμως οὐ λάμψει.—Ό μαθητης μένει παρὰ τῷ διδασκάλω, ίνα σοφός καὶ σώφρων ή.-Ο ψήτωρ παρέρχεται ίνα λέγη.—Ο παῖς τὸ ξύλον λήψεται ίνα είς τὸ πῦρ ρίψη.—'Αεὶ δεῦρο ἐρχόμεθα ίνα τῶν ὁητόρων ἀκούωμεν.— Ήκω ὶνα ξύλα σχίσω. -Οί θηρευταὶ πάρεισιν (are present) ίνα άρτον έσθίωσι, καὶ γάλα πίνωσιν.—Γράφω την έπιστολην ίνα πέμψω αὐτήν.—'Αεὶ ἐπιστολὰς γράφω ίνα πέμπω αὐτὰς πρός τινα.—Ο θεὸς τοὺς κακοὺς διώξεται καὶ διὰ πυρός, καὶ δι ΰδατος.

II. Render into Greek.

The water is warm.—The water is not so warm as the fire.—That water is neither warm nor cold.—If the water shall remain near the fire, it will be warm.—The boy throws neither wood nor water on to the fire.—I have come that I may throw a stone.—We always throw wood instead of stones.—I am present that I may drink wine instead of milk.—Some (oi $\mu\acute{e}r$) are present that they may drink wine, others, that they may drink water. —If I had honey, I should not eat so much bread.—The young men will go out at day-break ($i\xi$ iasir $\mathring{a}\mu\alpha$ $t\mathring{\eta}$ $\mathring{\eta}\mu\acute{e}\rho$) that they may hunt wild beasts.—We flee that you may pursue.—We flee because you pursue.—If the lion had fled, the hunter would have pursued.—We shall pursue clear to the sea.

SIXTY-FIFTH LESSON.

258. Passive and Middle form of Subjunctive.

πορεύομαι, I go a journey, πορεύωμαι, may travel, &c.

Sing. πορεύ-ωμαι, η, ηται. ώμεθον, ησθον, ησθον. ώμεθα, ησθε, ωνται.

So from κεῖμαι, lie, Subj. κέωμαι, κέη, may lie. κάθημαι, sit, " κάθωμαι, may sit.

> βαίνω, Subj. βαίνω. ἔβην, " βῶ, βῆς, &c. βέβηκα, " βεβήκω.

 Pres. Impf. ἐσθίω, ἥσθιον,
 Subj. ἐσθίω, may eat, may be ἐating.

 Fut.
 ἔδομαι,

 2 Aor.
 ἔφἄγον,

 Perf. Plupf.
 ἐδήδοκα, ἐδηδόκειν,

 " ἐδηδόκω, may have eaten.

259. τὸ σῦχον, ου, the fig.
 ὁ (ἡ) κέρἄσος, ου, the cherry tree.
 τὸ κεράσῖον, ου, the cherry.

κατεθήδοκα τὰ κεράσια, I eat up, devour the cherries. Ι have devoured the figs.

> REM.—Through all the Modes the Pres. denotes a continued or customary act; the Aor. an absolute or momentary act. The English often fails to distinguish them.

iνα καταβαίνω, that I may descend (habitually). iνα κατάβω, that I may descend (absolutely).

Rule.—The Subj. regularly follows only the Pres. Perf. and Fut. not the past tenses; as λέγω ἴνα ἀκούης, not ἔλεγον ἵνα ἀκούης.

260. ὁ ἱππεύς, the horseman.

SING.	DUAL.	PLUR.
Ν. ἱππεύς G. ἱππέως D. ἱππεῖ Α. ἱππέα V. ἱππεῦ	N. A. V. ἱππέε G. D. ἱππέοιν	 N. ἱππεῖς (from ἱππέες) G. ἱππέων D. ἱππεῦσι(ν) A. ἱππέᾶς (also ἱππεῖς) V. ἱππεῖς

Rem.—Observe long α, as, ἱππέα, ἱππέας. Also Att. Gen. ως.

So, ὁ βαστλεύς, the king.
ὁ γονεύς, the parent.
ὁ σκυτεύς, the shoemaker.

Nouns of the 3 Decl. whose stem ends in a vowel (inne) are usually contracted in some of their cases, as above.

261. Exercises.

I. Render into English.

Ο ίππεύς.—Οι του βασιλέως ίππεις.—Οι ίππεῖς ἀπὸ τῶν ἵππων καταβήσονται.—Ο ἱππεὺς έργεται παρά του μεγάλου βασιλέως. - Ό βασιλεὺς τὸν ἱππέα ὡς ἄγγελον πέπομφεν.—Οἱ γονεῖς τούς υίους φιλούσιν.- Ο παίς τούς γονείς έν τῶ κήπω ὁρᾶ.—Οἱ Ἑλληνες εληλύθασιν ϊνα οἴκαδε πορεύωνται.-Αί κόραι εξίασιν ίνα επί των πετρων κάθωνται.—Παρά τίνος ήλθεν δ σκυτεύς; -Παρὰ τοῦ πλουσίου ἐργάτου.-Τί εἶχεν ἐν ταῖς χερσίν; -Σύκα καὶ κεράσια είχεν. Ο νεανίας ήκει ίνα κεράσια φάγη.—Ό παῖς πολλὰ κεράσια καὶ σῦκα καὶ συλλέξει καὶ ἔδεται.—Τίς πάντα ταύτα τὰ σύκα κατέφαγεν;—Ούτος ὁ θηρατής, έπειδή από της θήρας είσηλθεν.-Πολλοί κέρασοί είσιν εν τῷ τόπῳ τούτῳ.—Οἱ κέρασοι οὐκ εν τῷ εμώ κήπω είσιν, αλλ' εν τῷ σῷ.

II. Render into Greek.

This experienced shoemaker.—How many shoemakers are there in the village?—Not so many shoemakers as physicians.—The father sends his son to $(\pi \varrho \acute{o}; \pi \alpha \varrho \acute{a})$ the shoemaker.—The shoemakers live $(oi \star o \tilde{v} o i)$ near the river.—The parents of the shoemaker live in the village.—The horseman sits on his (the) horse.—The horseman came as a messenger from the king.—This boy has eaten many cherries.—He will not eat so many cherries as figs.—The king of this country dwells near the sea.—As long as the king was sober-minded he was happy.—The wicked $(\kappa \alpha \kappa o i)$ pursue one another, that they may harm each other.—God is a good and great king.—There is no king except God.—God is one.

SIXTY-SIXTH LESSON.

262. Subjunctive of Contract Verbs.

όρἄω όρῶ, I see.

 Ind.
 Subj.

 Pres.
 ὁρἄω ὀρῶ,
 ὁράω ὁρῶ.

 2 Aor.
 εἰδον,
 ἔδω.

 Perf.
 ἐωρἀκὰ.
 ἑωράκω.

Sing. ὁρἄω ὁρῶ, ὁρἄης ὁρᾶς ὁρᾶη ὁρᾶ.

Dual.

Plus ἱσάστον ἱρᾶτον ὁρᾶτον ὁρᾶτον ὁρᾶτον.

δοάσσι(ν) ὁρῶσι(ν)

263. φιλέω, φιλώ, I love.

Ind.

Subj.

φιλέω φιλώ, Pres. 1 Aor. έφίλησα, Perf. πεφίληκα,

σιλέω σιλώ. φιλήσω. πεφιλήχω.

Sing. φιλέω φιλώ, φιλέης φιλης, φιλέη φιλη. φιλέητον φιλήτον, φιλέητον φιλήτον. Dual. Plur. σιλέωμεν φιλώμεν, φιλέητε φιλήτε, φιλέωσι(ν) φιλώσι(ν).

δηλόω δηλῶ, I show.

Ind.

Subj.

δηλόω δηλῶ, Pres. 1 Aor. έδήλωσα, Perf. δεδήλωκα,

δηλόω δηλώ. δηλώσω. δεδηλώχω.

Sing. δηλόω δηλῶ, δηλόης δηλοίς, δηλόη δηλοῖ Dual. δηλόητον δηλώτον, δηλόητον δηλώτον. Plur. δηλόωμεν δηλωμεν, δηλόητε δηλωτε, δηλόωσι(ν) δηλωσι(ν).

$\dot{\epsilon}\dot{\alpha}\nu$, $\ddot{\eta}\nu$, $\ddot{\alpha}\nu$, ($\dot{\epsilon}\dot{i}$ $\ddot{\alpha}\nu$) if (only with the Subj.)

έὰν ἔλθη, ὄψομαι αὐτόν, ην σοφός ής, μακάριος έση,

if he come, I shall see him. if you be wise, you will be happy.

αν λέγης, ακούσομαι,

if you speak, I shall hear.

Rem.—ἐάν, ἦν, ἄν (from εἰ and the Modal Adv. ἄν). are all different forms of the same mode, and used exclusively with the Subj. The conjunction ar, if, (ii, ar) must therefore be carefully distinguished from the simple Modal Adv. av which is a part of it.

Observe av, if, commonly begins the clause, av Adv.

αν λέγης, έλεγον αν, εἰ αν παρῆς, λέξεις,

έλεγες αν, εί παρῆς,

if you speak.

I should speak if—
if you are present, you will
speak.
you would speak if you were
present.

266. $\dot{\epsilon}\dot{\alpha}r$, $(\ddot{\eta}r, \ddot{\alpha}r)$ with Subj. implies doubt and interest in a practical question.

ἀν σώφρων ἢ, φιλήσω αὐτόν,
 ἐὰν τὴν χλαῖναν εὕρω, ἥξω,

if he be virtuous, I shall love him.
if I find my cloak, I shall come.

267. Recapitulation.

- (a) si with Ind. implies that the thing is so.
- (b) ϵi with a past tense of the Ind. followed by $\tilde{\alpha}_{r}$ with a past tense of the Ind. implies that the thing is not so.
- (c) $i\acute{\alpha}v$ (ηv , $\ddot{\alpha}v$) with Subj. implies doubt and interest as to whether the thing is or will be so.

(a) εἴ εἰμι,
(b) εἰ ἦν—ἄν,
(c) ἐὰν ἄ,
if I were, in that case.
if I be.

- (a) εἰ μόνος ἔσται, ὅψομαι αὐτόν,
 εἰ μόνος ἦν, εἰδον αὐτόν,
- (b) εἰ μόνος ἦν, ἐώρων ἂν αὐτόν,
 εἰ μόνος ἦν, είδον ἂν αὐτόν,
- (c) ἂν μόνος ἢ, ὅψομαι αὐτόν, ἐὰν μὴ μόνος ἢ, οὐκ ὅψομαι αὐτόν,
- if he shall be alone, I shall see him.
- if he was alone, I saw him.
- if he were alone, I should see him.
- if he had been alone, I should have seen him.
- if he be alone, I shall see him.
 if he be not alone, I shall not
 see him.

Note.—English usage commonly overlooks many of the nice distinctions of the Greek. Especially it confounds the Pres. Ind. with the Pres. Subj. and Fut. Ind. thus,

- εἶ ἔρχεται, ὁρῷ αὐτόν, if he comes, I see him (and he does). εἶ ἥξει, ὄψομαι αὐτόν, if he shall come (commonly, if he comes),
 - I shall see him.

αν έλθη, ὄψομαι, if he come (commonly if he comes), I shall see him.

For the sake of clearness we shall adhere to the Greek structure as closely as possible; thus,

εί ταῦτα λέγει, ἁμαυτάνει, εί ταῦτα λέξει, ἁμαρτήσεται, ἂν ταῦτα λέγη, ἁμαρτήσεται, if he says this, he errs.
if he shall say this, he will err.
if he say this, he will err.

268. Exercises.

I. Render into English.

- (a) ϵi with Ind. implying that the case is as supposed.
 - εί ήξει ο νεανίας, έσται ίνα κεράσια έσθίη.
 - εί ἄδουσιν οι ὅρνιθες, ἡμεῖς ἀεὶ ἀκούομεν.
 - εί βροντην ακούσομαι, καὶ (also) ὄψομαι την αστραπήν.

εί καὶ μέλαιναι αι τεφέλαι, ὅμως λάμπει δι αὐτῶν ἡ ἀστραπή.
εἰ τὴν ἐπιστολὴν ἔγραψας, καὶ ἔπεμψας αὐτήν.
εἰ σῦκα εὐρήσει ὁ παῖς, πάντα ἔδεται.

εί τοῖς ὀφθαλμοῖς ὁρῶμεν, ἀχούομεν τοῖς ἀσίν. εἰ μὴ λάμψει ὁ ἥλιος, οὐδὲν ὀψόμεθα. εἴ τις ταῦτα εἴρηχε, μάλα σοφός ἐστιν.

μακάριος έση, εἰ μηδένα νόμον παραβήση. εἰ ήλθε χθὲς ὁ ξένος, ἥξει καὶ αὕριον πάλιν.

(b) εi—ar, with past tenses of the Ind. implying that the case is not as supposed.

εί παρῆν, έώρων ἃν τὸν λέοντα. ὁ λίθος, εἰ ἐν πυρὶ ἔχειτο, οὐχ ἃν ἕλαμπεν.

ό λίθος, εί έν πυρί έκειτο, ούκ αν έλαμπεν.

εί την γέφυραν διέβη ὁ ἱππεύς, οὐκ ὢν εἰς τὸν ποταμὸν ἔπεσεν.

τίς οὐκ ἂν ἐγέλασεν, εἰ ὁ σκίουρος τὸν παῖδα ἔδακεν; τίς οὐκ ἂν ἐγέλα, εἰ τοῦτον τὸν ταὼν ἐώρα; εἰ ἐσπέρα ἦν, ἡμεῖς ἂν ἐν τῆ στοῷ ἐκαθήμεθα. εί μέχρι τῆς ἐσπέρας ἔμεινας, ἔλαμψεν ἂν ἡ σελήνη.

(c) ἐάν, ἢν, ἄν with Subj. implying doubt, &c.

αν αύριον παρής, τον λέοντα όψη.
ἐὰν πέση ή χιών, οὐ πολὺν χρόνον κείσεται ἐπὶ τῆς γῆς.
ἐὰν παρὰ τὴν νύκτα ἄδωσιν αι ἀηδόνες, ἀκουσόμεθα ἡμεῖς.
ἢν ἔλθη ἡ κόρη εἰς τὸν κῆπον, ῥόδα καὶ ἴω συλλέξει.
ἀν λάμπωσιν οἱ ἀστέρες διὰ τῶν νεφελῶν, ἡ νὺξ καλὴ ἔσται.
κὰν (even if καὶ ἀν) τὰ θηρία τὸν θηρευτὴν ὅψεται, ὅμως
οὐ φεύξεται.

ο νεανία, αν ανθρωπον ζητης, ανθρωπον καὶ ευρήσεις. δ παϊ, αν σώφρων ης, καὶ ἔση μακάριος. οὐδ αν (not even if) πάνυ πλούσιος ης, ανευ άρετης

εὐδαίμον ἔση.

II. Render into Greek.

If these things are so, the man is wise.—If these things were so $(o\tilde{v}\tau\omega\varsigma \ \tilde{e}l\chi\epsilon r)$ the woman would be altogether happy.—If these things be so $(o\tilde{v}\tau\omega\varsigma \ \tilde{e}\chi\eta)$ the king will send a messenger to the horseman.—The woman is not happy because she is beautiful, but because she is virtuous.—Why in the world has the shoemaker come into this place?—That he may collect books and hear the orators.—If the orator shall speak, I shall hear him.—If the orator were speaking against my parents, I should not hear him.—If the teacher speak concerning virtue and wisdom, I shall be present.—After these things, what will the orator say?—He will say that the rich alone are happy.—This bad king is rich indeed, but miserable.—If the horseman were rich he would not sell his horse.—If those things be so, the boy will laugh.

SIXTY-SEVENTH LESSON.

269 .	ή	πόλἴς,	the	city.
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SING.	DUAL.	PLUR.
Ν. πόλις G. πόλεως D. πόλει Α. πόλιν V. πόλι	Ν. Α. V. πόλεε G. D. πολέοιν	Ν. πόλεις (fr. πόλεες) G. πόλεων D. πόλεσι(ν) Α. πόλεις (fr. πόλεας) V. πόλεις

So, ὁ ὅφις, the serpent.
ἡ κόνις, the dust.

Accent.—In $\epsilon\omega\varsigma$ and $\epsilon\omega r$, ω is short in reference to accent. $\dot{\eta}$ $\pi \acute{o}\bar{\alpha}$, $\bar{\alpha}\varsigma$, the grass.

270. ὑπό (ὑπ, ὑφ) under. A Preposition.
 ὑπὸ τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)

1. ὑπὸ τοῦ, under, more commonly, from under, by.

ύπὸ τῆς γῆς, ὑπὸ ζύγου ἵππους λύω under the earth.

θαύμαζονται (Pass.)ὐπ' ἐμοῦ,

I loose horses from under the yoke.

they are admired by me.

2. ὑπὸ τῷ, under, close under, at the foot of.

ύπὸ γῆ εἰσιν, ὑπὸ τῷ λόφφ, they are under the earth.
close under, at the foot of the

3. vnò vóv, motion under, to the foot of.

τρέχω ύπὸ τὴν τράπεζαν, ὑπὸ τὸν λόφον ἢλθον, I run under the table.

they came under = to the foot

of the hill.

ἀπὸ τοῦ, away from the, ἐκ τοῦ, out from the. ἀκτὶ τοῦ, instead of, for the, πρὸ τοῦ, before, for the. ἐν τῷ, in, among the, εἰς τόν, into the. σὺν τῷ, along with the, μετὰ τοῦ, in connection with the. ἀκὰ τόν, over, throughout the, πρὸς τόν, to the. διὰ τοῦ, through the, διὰ τόν, on account of the. κατὰ τοῦ, down from, against the. κατὰ τοῦ, according to, (at, by) the. μετὰ τοῦ in connection with the, μετὰ τόν, next to, after the. περὶ τῷ, close about the, περὶ τόν, around, about the.

παφὰ τοῦ, from beside the, παφὰ τῷ, by the side of, beside the.

παφὰ τόν, to. toward; along, during; in comparison of, beyond the.

ύπό τοῦ, under, from under, by the, ὑπὸ τῷ, under, close under the, ὑπὸ τόν, motion under.

δτε έρχεται, δταν ήη (not έρχηται), δτε, έπειδὴ ήλθεν, δταν, έπειδὰν έλθη, δτε ζητήσεις, ευρήσεις, δταν ζητῆς, ευρήσεις,

καθήσομαι έως λέξεις,

καθήσομαι έως ἃν λέγης,

ἔμετον ἔως (μέχρις) ήλθες, μενῶ ἔως ἂν ἔλθης,

ότε ήξει είς την πόλιν, όψομαι,

έπειδὰν ἕλθη εἰς τὴν πόλιν, ὄψομαι, when he comes.

when he may come.

when, after that he came. when, after he may (shall)

have come.
when you shall seek, you shall find.

when you (may) seek, you shall find.

I shall sit so long as you shall speak.

I shall sit so long as you may speak.

I stayed until you came.

I shall stay until you may (shall) have come.

when he shall come into the city, I shall see him.

when, after he shall have come into the city, I shall see him. 272. Rem.—έάν, ὅταν, ἐπειδάν, ἔως ἄν, &c. with the Aorist Subj. denote a completed act, and as the Subj. generally refers to future time, it then becomes = to a Perf. Fut. shall have (may have).

έὰν έλθη, ὅταν εὕρητε, ἐπειδὰν ἴδωμεν, ἔως, μέχρις ὰν έλθωσιν,

if he shall (may) have come. when you shall have found. after we shall have seen. until they shall have come.

273. Exercises.

I. Render into English.

"Ότε εἰς τὴν πόλιν ἦλθον, εἶδον τὸν βασιλέα.

— Ἐπειδὰν εἰς τὴν πόλιν εἰσέλθωμεν, τόν βασιλέα ὀψόμεθα. Εως ἄν ἡ αἴλουρος ὑπὸ τῷ τραπέζῃ κέηται, οὐδένα δήξεται. Ἐπειδὰν οἱ ἱππεῖς τὸν ποταμὸν διαβῶσι, τὴν ὑπὸ τῷ λόφῷ πόλιν ὄψονται. Εως ἄν ἄδωσιν αἱ χελιδόνες, ἡμεῖς αὐτοῦ (here) μενοῦμεν. Εως ὁ ὄφις ἐν τῷ πόᾳ ἔκειτο, πάντας ἔδακνεν. Ο σκολιὸς ὄφις ὑπὸ τῷ λίθῷ κεῖται. Ο ὄφις κόνιν ἐσθίει. Εως οὐτος ὁ ὄφις ἐν τῷ κόνει κείσεται, πάντας κατὰ τοὺς πόδις δήξεται. Εως ἀν λάμπῃ ὁ ἥλιος, τοσοῦτον χρόνον ἡμεῖς τὰ θηρία διωξόμεθα. Η αϊλουρος ὑπὸ τὴν τράπεζαν δεδράμηκεν. Όταν λέγωσιν οἱ ῥήτορες, τότε ἀκουσόμεθα. Το νεανία, ἔως ἄν σώφρων ἦς, ὁ θεὸς ίλεως ἔσται σοι.

II. Render into Greek.

The city.—The great city.—The great city lies under the hill.—It lies in the midst of the plain.—The city is ten stadia distant from the river.—The squirrel is running under the table.—The large rock lies at the foot of the tree.—The serpent lies in the grass, or in the dust, or under a stone.—The serpent has poison under his tongue.—The tongue of the serpent has not so much poison as that of the flatterer.—The poison of the serpent lies in his tongue, but that $(\delta \ \delta \hat{\epsilon})$ of the flatterer in his soul.—If the serpent lies in the grass, he bites.—When the boy shall have seen the serpent, he will flee.—As long as the scholar may have money he will collect books.—The shepherd will stay until he shall have seen the wolf.

SIXTY-EIGHTH LESSON.

274. Ind. Pres. χαίρω, I rejoice.

Imperf. Exampor, I was rejoicing, used to rejoice.

Fut. γαιρήσω, shall rejoice.

2 Aor. ἐχάρην, (Pass. form) I rejoiced, Subj. χαρῶ, ης, &c. may rejoice.

Perf. κεχάρηκα (κεχάρημαι), have rejoiced.

χαίρω τούτοις, ούδενὶ ούτω χαίρεις ώς άγαθοϊς φίλοις, εἰ ταῦτα λέξεις, χαιρήσω. I rejoice in these things.
You rejoice in nothing so
(much) as in good friends.
if you shall say this, I shall rejoice.

275. ἴδω,
 τρέχωμεν,
 μὴ καταβῶμεν,
 let us run.
 let us not come down.

REM.—The Subj. is used in the 1 Pers. Sing. and Plur. for exhortations, &c.

μηδείς, μηδεμία, μηδέν, no one, nobody, nothing. μηδενός, &c., like οὐδείς.

Rem.— $\mu\eta\delta\epsilon i\varsigma$ differs from où $\delta\epsilon i\varsigma$ as $\mu\dot{\eta}$ from où.

276. Rule.—In negative commands, precepts, &c., the Aor. Subj. is used instead of the Aor. Imper.

μη γράψης, μηδείς γράψη, μη ταυτα λέξης, μηδέποτε μηδέν κακόν λέξης, do not write.
let no one write.
do not say these things,
never say any thing evil,

277. ὁ πέλεκτς, the axe.

SING.	DUAL.	PLUR.
Ν. πέλεχυς G. πελέχεως D. πελέχει Α. πέλεχυν V. πέλεχυ	Ν. Α. V. πελέκεε G. D. πελεκέοιν	Ν. πελέχεις (Γι. πελέχεες) G. πελέχεων D. πελέχεοζ(ν) Α. πελέχεις V. πελέχεις

τέμνω (κόπτω), I cut.

Ind.

Subj.

Pres. τέμνω, am cutting, &c. τέμνω, may be cutting.
Imperf. ἔτεμνον,
Fut. τεμῶ,
2 Αοτ. ἔτἄμον, τάμω.
Perf. τέτμηκὰ, τετμήκω.
Plupf. ἐτετμήκειν,

278. Totis (os tis) whosoever, whoever.

Sing.

N. ὅστις, ἤτις, ὅ,τι,
 G. οὐτῖνος, ἤστῖνος, οὐτῖνος, Αtt. ὅτον, ὅτης, ὅτον.
 D. ϣτῖνῖ, ἤτῖτῖ, ϣτῖτῖ, ὅτι, &c. ὅς and τὶς, declined throughout.

δστις ταῦτα λέγει, δντινα ἀγαθὸν όρῶ, φιλῶ, whosoever says these things. whomsoever I see good, I love.

279. Indirect Interrogatives.

Direct.

τίς; who? πόσος; how much? ποῖος; of what sort? ποῦ; where? πότε; when?

Indirect.

ὄστις, who. ὁπόσος, how much. ὁποῖος, of what sort. ὅπου, where. Subj. ὅπου ἄν. ὁπότε, when. " ὁπόταν. τίς ἐστιν;
ἐρωτῷς ὅστις ἐστίν;
πόσος;
οὐ λέξω ὁπόσος,
ποῦ ἐἰσιν;
ἐρωτῶ ὅπου ἐἰσίν,
πόσου πωλεῖς;
ἐρωτῷ ὁπόσου πωλεῖς;

who is it?
do you ask who it is?
how much?
I shall not say how much.
where are they?
I ask where they are.
for how much do you sell?
he asks for how much you sell.

280. ὅστις ἄν, whosoever (with Subj.)

Whoever may say this, Whomsoever I may see, Every one who, All who, All that may be good I love,

Wherever I may be, Whatever you may say, όστις αν τοῦτο λέγη. δν αν όρω. πασ όστις οτ όσος. πάντες όσοι (not οἴτινες). πάντας, όσοι αν ἀγαθοὶ ὧσι, φιλῶ. ὅπου αν ὧ. ὅπου αν λέγης.

281. Exercises.

I. Render into English.

Χαίρω.—Οὐ μόνον ἐγώ, ἀλλὰ καὶ πάντες χαίρουσιν.—Ο ἀγαθὸς τοῖς ἀγαθοῖς χαίρει.—Ο μὲν ἀγαθὸς τοῖς ἀγαθοῖς χαίρει. ό δὲ κακὸς τοῖς κακοῖς.—Εἰ σώφρων ἦν ὁ υίός, σφόδρα ἂν ἔχαιρεν ὁ πατήρ.— Ω νεανία, μήποτε μηδενὶ κακῷ χάρης.
—Όστις τῷ κακῷ χαίρει, ἄθλιός ἐστιν.—Τὶ ἐν

τῆ χειοὶ ἔχεις; —Πέλεκυν ἔχω.—Ό ἐργάτης τέμνει ξύλα τῷ πελέκει.—Τῷ μὲν πελέκει ξύλα τεμεῖ, τῷ δὲ σφηνὶ σχίσει.—Όσα ἄν ξύλα ὁρᾳ ὁ τεχνίτης, ταῦτα τεμεῖ τε καὶ σχίσει.—Ίωμεν.—Τρέχωμεν.—Μὴ ταῦτα τὰ δένδρα σχίση τῷ πελέκει.— Μηδεὶς μήποτε μηδὲν κακόν λέξη.—Τίς ἐστιν ὁ ξένος; —Έρωτῷ σε ὅστις ἐστὶν ὁ ξένος.—Έρωτῷ ὁ παὶς ὅπου οἰκεῖ ὁ πλούσιος ἔμπορος.—Πότε ἡλθες; —Μὴ λέξης ὁπότε ἡλθες.—Διὰ ταῦτα οὐκ ἔταμον τὸ δένδρον, ὅτι οὐδένα εἶχον πέλεκυν.

II. Render into Greek.

Let me see the axe.—Let us always pursue just things (τὰ δίκαια).—Young man do not pursue what is evil (τὸ κακόν).—Never say any thing evil.—Whatever you may say, I shall hear .-- All who shall be present, will say the same things.—Whomsoever the king may see just, he loves.—For how much has the young man sold his cloak?—For much money.—He will not say for how much.—Let no one take this axe into his $(\tau \hat{\eta} \nu)$ hand. -Do not split wood with this axe. -Who asks how much milk I drink?—Nobody asks how many (ὁπόσα) apples and cherries the boy has eaten.—If I had an axe I should cut this stone.—I threw the axe under the table.—Not under the table, but on to the seat.-On to what seat?-On to the one in the porch.—The cat lies under the seat. -I rejoice in these things.-Who does not rejoice in good friends?

SIXTY-NINTH LESSON.

282. ήδύς, pleasant, sweet.

		SING.	
N.	ήδύς	ήδε ι ἄ	ηδύ
ı	ησυς ήδέος	ηυεια ήδείας	ηου
			ήδέος
	ήδεῖ	ήδεία	ήδεῖ
	ήδύν	ήδεῖαν	ήδύ
v.	ήδύς	ήδεῖα	ήδύ
		DUAL.	
N. A. V.	ກໍ່ຽີ້ເຮ	ກ່ຽຍໄຜ	ήδέε
	ήδέοιν	ηδείαιν	ήδέοιν
		PLUR.	
N.	ήδεῖς	ήδεῖαι	ήδέἄ
	ήδέων	ກໍ່ຽεເῶν	ήδέων
	ήδέσι(ν)	ήδείαις	$\dot{\tilde{\eta}}\delta \epsilon \sigma \iota(oldsymbol{v})$
	ήδεῖς	ήδείας	[‡] ∂έὰ ે
	ήδεῖς	ήδεῖαι	ήδέα

So, γλυχύς	γλυκεῖα	γλυκύ, sweet.
ταγύς	ταγεῖα	ταγύ, swift.
βραδύς	βραδεῖα	βοαδύ, slow.
βαθύς	βαθεῖα	βαθύ, deep.
όξύς	όξεῖα	όξύ, sharp.
εὖρύς	εὖρεῖα	εὐρύ, wide.
πλατύς	πλατεῖα	πλατύ, broad.
εὐθύς	ຍ ນປີ ຍ ເັດ	εὐθύ, straight.

283. ὀξὺν ἔχω πέλεκυν,
τὸν ὀξὺν πέλεκυν ἔχω,
ὀξὺν ἔχω τὸν πέλεκυν,
τὸν πέλεκυν ὀξὺν ἔχω,
ἔχω ὀξὺν τὸν πέλεκυν,

I have a sharp axe.
I have the (or my) sharp axe.

I have my axe sharp.

307. Rule—The Adj. when not immediately preceded by the Art. distinguishes the substantive not from another object, but from the same object in another condition; thus,

but, έχω την μέλαιναν χλαιταν,

έχω μέλαιναν την χλαίναν, | I have my cloak black (not white). I have my black cloak (not my white one).

So of clauses. 284.

όρῶ τὴν ἐν τῆ οἰκία θύραν, ` όρῶ ἐν τῆ οἰκία τὴν θύραν, σφαίραν, δίψω την σφαίραν υπό την τράπεζαν,

I see the door (which is) in the house. I see the door in the house (not any where else). δίψω την ὑπὸ τη τραπέζη | I shall throw the ball (which is) under the table. I shall throw the ball under the

285. ήδύ, sweetly. with pleasure, gladly. ήδέως, quickly, swiftly. ταχύ, βραδέως, slowly. straightway, immediately. εύθύ, wisely. σοφῶς,

εὐθὺς εἰς τὰς χεῖρας ἔλαβεν, εύθεῖα ή όδός, οί δυνιθες ήδυ άδουσιν, ταύτα ήδέως άκούω,

he straightway took into his hands. the road is straight. the birds sing sweetly. I hear these things with plea-

286. δ βοῦς, the ox. ή βους, the cow.

SING.	DUAL.	PLUR.
N. βοῦς G. βοός D. βοί A. βοῦν V. βοῦ	N. A. V. βόε G. D. βοοῖν	 Ν. βόες G. βοῶν D. βουσί(ν) A. βοῦς (βόας) V. βόες

287. πρίν, before, sooner. πρὶν η, before, sooner than (chiefly with Inf.) οὐ πρόσθεν—πρίν, οὐ πρόσερον—πρίν, οὐ πρόσερον—πρίν, οὐ—πρίν, ου-πρίν αν, not before, not until (with Subj.)

catch him,

T Observe, until = up to the time when, ξως, μέχρις. not until = not sooner than, où $\pi \rho \acute{o} \sigma \vartheta \epsilon \nu - \pi \rho l \nu$, où $\pi \rho l \nu$.

He stayed until I came, He did not depart until, before $\delta \omega = \frac{\delta \mu \epsilon_{i} r \epsilon_{i} r}{\delta \omega} = \frac{\delta \omega}{\kappa} , \mu \epsilon_{i} \gamma_{i} \gamma_{i} \delta \sigma_{i} r$. I came, They will not depart until = be-

θον. οὐκ ἀπίασι πρὶν ἃν ἔλθω.

288. Exercises.

I. Render into English.

Γλυκύς οἶνος.— Ήδεὶα φωνή.— Η τῆς ἀηδοῦς φωνη ούχ ούτως ήδελά έστιν ώς η σή.-Ο ταγύς ίππος.—Ό βοαδύς βοῦς.—Ό μεν ίππος ταχύς, ό δὲ βοῦς βραδύς ἐστιν.—Ο ἀνὴρ ἔχει τὸν πέλεκυν οξύν.—Ο σός πέλεχυς ούχ ουτως όξύς εστιν ώς ό τοῦ ἐργάτου.—Ποταμὸς βαθύς.—Ό ποταμὸς βαθύς τε καὶ εὐούς.— Η παο ημίν λίμνη ούχ ούτω πλατειά έστιν ώς ή παρ' ύμιν.—Η μεν όδὸς εὐθεῖα, ὁ δὲ ποταμὸς σκολιός ἐστιν.—Ποῦ τὴν βοῦν ξώρακας ;— Έν τῆ μεγάλη νόμη.— Η λίμνη ή εν ταύτη τη χώρα μάλα βαθεῖά εστιν.—Αί αηδόνες ήδὺ ἄδουσι πᾶσαν τὴν νύκτα.—Οἱ ἱπποι ταχέως τρέχουσιν.—Οὐ πρόσθεν τοὺς ὄρνιθας ημούσαμεν, πριν έλαμψεν ή έως.—Ού σφόδρα χαιρήσω πρίν αν οί φίλοι έλθωσιν.—Οί ίππεις τον βαθύν ποταμόν διαβήσονται.—Οίνος ούχ ούτω γλυχύς έστιν ώς γάλα ἢ ὕδωρ.

II. Render into Greek.

Swift horses.—Horses are swift, but oxen slow.—The horse is not so swift as the lion.—The birds sing sweetly.

—I hear this nightingale with pleasure.—I drink sweet milk with pleasure.—This lake is neither so broad, nor

so deep as the sea.—The man has his axe sharp.—A swift horse, a wide river, and a straight bridge.—The cows walk slowly.—The messenger from the king (δ $\pi\alpha\varrho\dot{\alpha}$ $\tau o\tilde{\nu}$ $\beta\alpha\sigma$.) will cross the straight and broad bridge.—I did not see the large and beautiful city until (= before) I crossed the river.—You will not see the city until (= before) you shall have come on to the hill.—You speak these things wisely.—If the orator always spoke so wisely, I should hear him with pleasure.—Let no one ever say that the wicked ($\delta i \times \alpha \times \delta i$) are happy.

SEVENTIETH LESSON.

289. Comparison of Adjectives.

The comparative commonly ends in $\tau \epsilon \rho o s$, α , o r, G. o v, αs , &c.

The Superlative in τάτος, η, ον, G. ον, ης, &c.

ύψηλός, high, lofty. ύψηλότερος, higher. ύψηλότἄτος, highest.

So, μᾶχ-ρός, ρότερος, ρότάτος, long, longer, longest.
μῖχ-ρός, ρότερος, ρότάτος, small, smaller, &c.
λαμπ-ρός, ρότερος, ρότατος.
λευχ-ός, ότερος, ότατος.
δίχαι-ος. ότερος, ότατος.

Adj. in of with short penult make wrepog and wrates.

σοσός, σοφώτερος, σοφώτατος. πλούσιος, πλουσιώτερος, πλουσιώτατος.

So, σχολιός, crooked, äθλίος, wretched, μαχάρζος, happy. ädixos, unjust.

290. Rule.—The Comparative is usually followed by the Gen.

πλουσιώτερος έμοῦ,
ἡ σὴ οἰκία λευκοτέρα ἐστὶ τῆς your house is whiter than mine.
ἡ ἐμῆ μικροτέρα ἐστὶ τῆς τοῦ taτροῦ,

πὶ ἀτροῦ,

291. Where the Gen. is inadmissible, the comparison is made by $\tilde{\eta}$, than.

I am wiser now than yesterday, | σος ώτερος είμι νῦν ἢ έχθές. You have a higher house συ έχεις υψηλοτέραν οικίαν η than I, Richer in gold than silver,

πλουσιώτερος χρυσὸν ἢ ἄργυρον.

Still the Gen. is often used for $\tilde{\eta}$, as,

σὺ ἔχεις ὑψηλοτέραν οἰκίαν ἣ γου have a loftier house σὺ ἔχεις ὑψηλοτέραν οἰκίαν $\left\{\begin{array}{ccc} \text{than I.} \end{array}\right.$

And $\tilde{\eta}$ than, is sometimes used for the Gen. as,

οὐδὲν ἀδικώτερον ἢ κόλαξ, ούδεν κόλακος άδικώτερον,

nothing is more unjust than a flatterer.

βραδύς, βραδύτερος, βραδύτατος. βαθύς, βαθύτερος, βαθύτατος.	εὐούς, ὀξύς, βοαδύς, βαθύς,	εὐρύτερος, ὀξύτερος, βραδύτερος, βαθύτερος,	εὐρύτατος, wide, wider &c. ὀξύτατος, βραδύτατος. βαθύτατος.
---	--------------------------------------	--	--

contr. ξύνους, μελάντερος, μελάντατος.
εύνους, εύνοέστερος, εύνοέστατος.
εύνους, ευνούστερος, εύνούστατος.
ελέως, ίλεωτερος, ίλεωτατος.
εὐδαίμων, εὐδαιμονέστερος, εὐδαιμονέστατος.
σώφρων, σωφρονέστερος, σωφρονέστατος.

292. o, h no oris, the calf, the heifer.

SING.	PLUR.	DUAL.
Ν. πόρτις G. πόρττος D. πόρττι, πόρττ Α. πόρττν V. πόρττ	Ν. Α. V. πόρτιε G. D. πορτίοιν	 Ν. πόρτῖες and πόρτῖς G. πορτίων D. πόρτισι(ν) Α. πόρτῖας, πόρτῖς V. πόρτῖες, πόρτῖς

293. Exercises.

I. Render into English.

Ή βοῦς καὶ ἡ πόρτις.—Ἡ πόρτις πλησίον ἐστὶ τῆς βοός.—Αἱ βόες σὺν ταῖς πόρτισιν ἐν τῆ γωνία κεῖνται τῶς κουῖς —Ἡ πόρτις μικροτέρα ἐστὶ τῆς

βοός.—Γάλα γλυκύτερον δε μέλι.—Τὸ μὲν μέλι μὲν γλυκύ, γλυκύτερον δε μέλι.—Τὸ μὲν μέλι γλυκύ, γλυκύτερον δε ή σοφία.—Οὐδεν γλυκύτερον οὐδεπώποτε εώρακα.—Ό μεν κόραξ μέλας, ὁ δε κόλαξ ετὶ μελάντερος.—Ό θεὸς εὐνούστερος τοῖς ἀγαθοῖς ἐστιν, ἢ τοῖς κακοῖς.—Εὐδαιμονέστερος εἶ νῦν, ἢ ὅτε μάλα πλούσιος ἤς.—Ό ἐμὸς πέλεκυς ὀξύτερος ἐστι τοῦ σοῦ.—Εἰ σωφρονέστερος ἦν ὁ νεανίας, μακαριώτερος αν ἦν.—Μηδεὶς λέξη ὅτι ὁ ἄδικος εὐδαιμονέστερος τοῦ δικαίου.

II. Render into Greek.

A high tree.—A higher hill.—The highest houses.—A small calf.—The calf is smaller than the cow.—The horse is swifter than the cow.—The ox is neither so beautiful nor so swift as the horse.—A man is slower than a horse.—The road into the city ($\hat{\eta}$ eig $\hat{\tau}\hat{\eta}\hat{\nu}$ $\pi\hat{o}\lambda\hat{v}$ $\hat{o}\delta\hat{o}\hat{s}$) is longer and more crooked than that through ($\hat{\tau}\hat{\eta}\hat{s}$ $\delta\hat{i}\hat{a}$) the plain.—The river is more winding than the road.—The stars are brighter than the moon.—I have never seen the stars brighter than now.—The ether is higher than the atmosphere.—The good are happier than the bad.—If the old man were wiser, he would be happier.—The tongue of the serpent is black.—The tongue of the flatterer is blacker than that of the serpent.

SEVENTY-FIRST LESSON.

294. Comparison of Adjectives (continued).

Some Adjectives are compared in $\tau \omega \nu$ and $\iota \sigma \tau \sigma \sigma$, η , $\sigma \nu$, as,

ήδύς, ήδίων, ήδιστος, pleasant, sweet, sweeter, &c. ταχύς, θάσσων (Att. θάττων) τάχιστος, (irreg) αἰσχίος, αἰσχίων, αἴσχιστος, ugly, base, more ugly, &c.

295. Some Adjectives are quite irregular; as,

Positive.	Comp.	Superl.
ἀγαθός, good,	αμείνων, better, βελτίων, ποείσσων, Att. ποείττων, λώων,	ἄριστος, best. βέλτιστος. χράτιστος. λῷστος.
κακός, bad, wicked,	\ xaxīων, more wicked, χείρων, worse,	κάκιστος, most wicked. χείριστος, worst.
καλός,	καλλίων,	κάλλιστος.
μέγας,	μείζων,	μέγιστος.
μικρός,	(μιχρότερος, { μείων,	μικρότατος.
•	έλάσσων, Att. έλάττων,	έλαχιστος.
πολύς,	πλείων and πλέων,	πλεῖστος.
δλίνος.	(ἐλάσσων. ἐλάττων,	δλίγιστος. έλαχιστος. "

296. The Comparative in we is thus inflected.

sing. Plur.		
N. μείζων μείζον Ν. μείζονες & μείζους μείζονα & μείζ G. μείζονος G. μείζονων D. μείζονι D. μείζοσι(r) A. μείζονα & μείζω μείζον μείζονας & μείζους μείζονα & μείζ V. μείζονες & μείζους μείζονα & μείζ		
	DUAL.	
	Δ. V. μείζονε δ. D. μειζόνοιν	

REM.—μείζονες is rare; otherwise the uncontracted forms are often found.

Better than (superior to, more powerful than) I,
A better man (more good morally),
A better physician (more capable),
A worse young man (more wicked),
Worse (less excellent) oxen.
Worse citizens,
A smaller tree,
Less wine,
Fewer men,
Less money,

κρείττων έμου.΄
βελτίων ἄνθρωπος.
ἀμείνων ἰατρός.
κακίων νεανίας.
χείρους βόες.
χείρους πολίται.
μικρότερον, έλαττον δένδρον.
έλάττων οίνος.

έλάττους ἄνθρωποι.

έλάττω, μείω χρήματα.

297. Swifter than all, βάττων πάντων. Swiftest of all, πάντων τάχιστος.

Rule.—The Superlative governs the Gen. Plur.

Wisdom is the best of all | ή σοφία πάντων κράτιστον. things,

REM.—The Adjective in the Predicate is often placed in the Neut. instead of agreeing in gender with its subst.

ή ψυχὴ ἀθάνατον, ή σοφία καλόν, ἡ ἀρετὴ πάντων κάλλιστον,

the soul is (an) immortal (thing).
wisdom is beautiful.
Virtue is the most beautiful of

298. The Superlative is often used, as in English, to express a very high degree of any quality.

κάλλιστος, ή φωνή σου ήδίστη έστίν, most beautiful.
your voice is most sweet.

Often with ws or ou; as,

ώς τάχιστος, ὅτι, ώς πλεῖστος, as swift as possible, exceedingly swift. as much as possible, very much.

299. Much more beautiful, πολύ καλλίων.
πολλῷ καλλίων (more beautiful by much).
δλίγον μείζων.

α little larger σ μείζων. By far greater, Still sweeter, Still much smaller, less, Much, far better,

Not much better, Much the best, By far the best, So much better,

By so much swifter as, Far more men. μαχρῷ μείζων.
ἐτὶ γλυχύτερος.
ἐτὶ πολὺ μιχρότερος, ἐλάττων.
πολύ, πολλῷ, μαχρῷ βελτίων,
ἀμείνων.
οὐ πολὺ ἀμείνων.
πολὸ, πολλῷ βέλτιστος.
μαχρῷ χράτιστος.
τοσούτῷ ἀμείνων.
τοσούτῷ ἀμείνων.
πολὸῷ πλείους ἄνθρωποι.

300. Exercises.

I. Render into English.

Ήδεῖα φωνή.— Η μεν χελιδόνος φωνή ήδεῖα εστιν, ή δὲ τῆς ἀηδοῦς ἐτὶ πολλῷ ήδίων.— Τὸ ῥόδον κάλλιστόν ἐστιν.— Εδήδοκα πλείω κεράσια ἢ σῦκα.
— Ο μαθητής συνείλοχε (has collected) πολλῷ πλείους βίβλους ἢ ὁ διδάσκαλος.— Πότερα καλλίω ἐστί, τὰ ἐν τῷ ὑμετέρῷ κήπῷ ῥόδα, ἢ τὰ ἐν τῷ ἡμετέρῷ;— Τὰ παρ ἡμῖν ῥόδα πολὺ καλλίω ἐστίν.— Οὐδὲν γλυκύτερόν ἐστι τοῦ μέλιτος.— Οὐδὲν τῆς σοφίας ἄμεινον.— Γλυκὺ μὲν τὸ μέλι, γλυκύτερον δὲ ἡ σοφία, πάντων δὲ γλυκύτατον ἡ

άρετή.— Όσω βελτίων ἔση, τοσούτω ἔση μακαριώτερος.—Οἱ νὺν ἄνθρωποι χείρους εἰσὶ των πάλαι.
—Οὐτος ὁ λόφος ὑψηλότατός ἐστιν.—Οὐδὲν μελάντερόν ἔστι τῆς τοῦ ἀδίκου ψυχῆς.—Μικρὸς μὲν ὁ ἀνήρ, τὸ δὲ μετ αὐτοῦ παιδίον ἐτὶ πολὺ μικρότερόν ἐστιν.—Οἶνον μὲν ὀλίγον ἔχομεν, ἐτὶ δὲ ἐλάσσονα χρυσόν.

II. Render into Greek.

The son (indeed) is wise, but the father is still wiser. -The horse is much swifter than the ox.-This young man is far better (βελτίων) than I.—The good have better friends than the bad.-Nothing is sweeter than a good friend.—Whosoever (50715) has good friends is most happy.—This rose is (the) most beautiful of all those in the garden.—Even the richest (καὶ ὁ πλουσιώτατος), if he be bad, will be miserable.—There are more men (cioi πλείους ἄνθρωποι) in the city than (η) in the villages.— There are fewer men in the village than in the city.— Those in the $(oi \ \hat{\epsilon} \nu \ \tau \tilde{\eta})$ village are better (superior) than those in the city.—God is superior to (xoeirrwr) all kings. -The clouds are higher than the hills.-The daughter is much more beautiful than her $(\tau \tilde{\eta}_s)$ mother.—The moon is still higher than the clouds.—The stars are much the highest of all.--My friend has little $(\mu \epsilon \nu)$ silver, but less gold.

SEVENTY-SECOND LESSON.

Comparison of Adverbs.

έγγύς, near. έγγύτερον,) έγγυτέρω, ἐγγύτἄτἄ, } neare it. έγγυτάτω, μάλα, very, (in a high degree). μαλλον, more, rather (in a higher degree). μάλιστα, most of all, especially.

τῆς πόλεως ἐγγύτερον ἡμῶν or | nearer the city than we. ἢ ἡμεῖς, πάντων έγγύτατα, έγγυτάτω, μᾶλλον (πλέον) πάντων, μάλιστα πάντων, τοῦτο μᾶλλον έχείνου,

nearest of all. more than all. most of all. this rather than that.

302. The Neut. Sing. of the Comparative of Adj. and the Neut. Plur. of Superlative may be regularly used adverbially.

ταχέως, ταχύ, swiftly, quickly, θᾶσσον(θᾶττον) τάχιστα. σοφῶς, wisely, σοφώτερον more wisely, σοφώτατα most wisely. εύ, well. ἄμεινον, better, ἄριστα, best.

more rarely βέλτιον and κρεΐττον, βέλτιστα and κράτιστα.

κακῶς, badly, wickedly, κάκιον, more wickedly, κάκιστα.

χεῖφον, worse, χείοιστα, worst. ἦσσον, (ἦττον) less. ήχιστα, least. ἔλασσον (ἔλαττον) less, ἐλύχιστα, " μεῖον, less.

i δύ pleasantly, sweetly, ήδιον, more sweetly, ήδιστα, most sweetly. πολύ, much, πλέον, more, πλεῖστα, most.

λέγεις πάντων βέλτιστα, τάχιστα τρέχει ὁ ἴππος, ἐμοῦ κάλλιον γράφεις,

ούχ ήττον, οὐ μεῖον, οὐδὲν ήττον, οὐδὲν μᾶλλον, ήττον δίκαιος, οὐδενὸς ήττον δίκαιος,

πολὺ ἔλαττον, ἡττον, μεῖον, πολὺ πλέον, μᾶλλον, you speak best of all.
the horse runs most swiftly.
you write more beautifully
than I.
not less.
none the less.
no more, none the more.
less just.
less just than nobody — as just
as any.
much less.
much more.

303. ως μάλιστα, ὅτι μάλιστα, ως βέλτιστα λέγεις, ὅτι τάχιστα τρέχω, in the highest degree, as much as possible. you speak most excellently. I run most swiftly.

304. πρό, before.
πρότερος, before, sooner.
πρώτος, first.

ήλθε πρότερος έμοῦ, ήλθε πρότερον έμοῦ, ήλθε πρότερος ἢ ἐγώ, ήλθε πρότερον ἢ ἐγώ, ήλθε πρότερον ἢ ἔγραψα,

λέγω πρώτος πάντων,

λέγω πρώτον πάντων,

he came before me.

he came sooner than I, (before me.)

he came before (sooner than) I wrote.

I speak first (the first one) of all.

I speak first (the first thing) of all.

305. More beautiful than wise, | καλλίων η σοφώτερος. More wise than just.

σοφώτερος η δικαιότερος.

Greater than human,

Greater than can be described, | μείζων λόγου (greater than speech). μείζων η κατά άνθρωπον. (lit. greater than according

> δ γαλκός, οῦ, brass, copper. ὁ λόγος, ov, the word, speech. τὸ κάτοπτρον, ov, the mirror. τὸ εἴδωλον, ov, (figure) image.

δ οίνος κάτοπτρόν έστι νοῦ,

ijĺ.

15

31 10

wine is a mirror of the mind. $\dot{\delta}$ λόγος $\tilde{\tau\eta}$ ς ψυχ $\tilde{\eta}$ ς είδωλόν speech is the image of the soul.

306. Exercises.

I. Render into English.

Έγγὺς τῆς πόλεως.—Τῆς πόλεως ἐγγύτερόν έσμεν η τοῦ ποταμοῦ.- Ὁ παῖς πολὺ ἐγγυτέρω της ύλης έστιν ημών (than we).—Ο ἄγγελος ώς τάχιστα ήλθεν.—Οἱ τοῦ βασιλέως ἵπποι πάντων τάχιστα έδραμον.—Οἱ θηρευταὶ ἐξηλθον πολὺ πρότερον ήμῶν.— Ο ρήτωρ οὐδεν πρότερον τούτου λέξει.—Τον λέοντα είδομεν ολίγον ΰστερον ή εἰσήλθομεν (a little after we entered) εἰς τὴν ὕλην.—Οἱ λέοντες ἔδραμον πολὺ θὰττον τῶν ἱππων.— Ὁ γέρων λέγει πολὺ σοφώτερον τοὺ νεανίου.—Σὺ μὲν εὖ λέγεις, ὁ δὲ φίλος σου ἐτὶ ἄμεινον, ὁ δὲ ἡπωρ πάντων ἄριστα.—Οἱ νεανίαι οὐχ ἦττον σοφῶς λέγουσι τῶν ἡπόρων.—Πὰσι τοῖς ἄλλοις ἦττον χαίρω, ἢ τοῖς ἀγαθοὶς φίλοις.—Οὐδένα μὰλλον σοὺ φιλῶ.—Οἱ ἀγαθοὶ τοὺς ἀγαθοὺς φιλοῦσι μὰλλον ἢ τοὺς κακούς.— Ὁ ἡπωρ λόγω χαίρει μὰλλον ἢ σοφία.—Οἱ ὄρνιθες μεὶον ἐν τἢ πόλει ἄδουσιν ἢ ἐν τοῖς ἀγροῖς.—Οὖτος ὁ βασιλεὺς μείζων ἐστὶν ἢ βελτίων.— Ὁ μὲν χαλκὸς κάτοπτρον προσώπου, ὁ δὲ οἶνος, νοῦ.

II. Render into Greek.

SEVENTY-THIRD LESSON.

307. ἡ τριήρης, the trireme (galley with three banks of oars.)

SING.	DUAL.	PLUR.
Ν. τριήρης G. (τριήρεος) τριήρους D. (τριήρεϊ) τριήρει Α. (τριήρεŭ) τριήρη V. τρίηρες	τριήρεε τριήρη τριηρέοιν τριηροΐν	Ν. (τριή φετς) τριή φεις G. τριη φέων & τριή φων D. τριή φεσι(ν) Α. (τριή φετς) τριή φεις V. (τριή φετς) τριή φεις

So, Σωκράτης, Socrates.

Σωκράτους.

Σωχράτει.

Σωχράτη and Σωχράτην (1 Decl.)

Σώχρατες.

ό Πλάτων, ωνος, Plato. ο φιλόσοφος, ov, the philosopher. ή Έλλας, άδος, Greece, Hellas. Έλλητικός, ή, ότ, Hellenic, Grecian, Greek.

308. πλήρης, full, (contr. like τριήρης).

SING.	DUAL.	• PLUR.
Ν. πλήφης Neut. πλήφες G. πλήφ-εος, ους D. πλήφ-εϊ, ει Α. πλήφ-εϊ, η V. πλήφες	πλής-εε, η πλης-έοιν, οΐν	Ν. πλήφ-εες, εις, πλήφ-εŭ, η G. πληφ-έων, ῶν D. πλήφεσι(ν) Α. πλήφ-εŭς, εις πλήφ-εα, η V. πλήφ-εες, εις πλήφ-εα, η

So, άληθής, true. ψευδής, false.

Comparison πληρ-έστερος, έστατος. άληθ-έστερος, έστατος. ψευδ-έστερος, έστατος.

ό κῆπος πλήρης ἐστὶ ῥόδων, τὸ στόμα τοῦ ἰοῦ πλῆρες, ταῦτα ἀληθῆ λέγεις,

άληθῆ, τὰ άληθῆ λέγεις,

οὐδεν ών λέγεις ψευδές έστιν,

the garden is full of roses.
the mouth is full of poison.
you say these things truly
(true).
you speak the *ruth (true
things).
Nothing of what you say is

309. où zogovzov-őgov, not so much-as.

οὐ τοσοῦτον δι ἐμὰ ὄσον διὰ ὶ σέ, μᾶλλον ἐμοῦ ἢ σοῦ ἕνεκα, ἡττον διὰ ταῦτα ἢ δι ἐκεῖνα, οὐ τοσοῦτον χαίρω ὄσον ἀλγῶ, not so much on my account as yours.
rather for my sake than yours.
less on this account than that.
I do not so much rejoice as grieve.

ταῦτα ἀληθῆ λέγω;
οὐδἄμῶς,
ῆκιστα,
ἀληθῶς,
ώς ἀληθῶς,
ὧς ἀληθῶς,
ὧς ἀληθέστατα λέγεις,

do I say this truly? in no way, by no means. not in the least, not at all. truly. in very truth. you speak most truly.

'Ο Σωκράτης "Ελλην ην, Πλάτων φιλόσοφος ην Έλληνικός,

Socrates was a Greek.
Plato was a Greek philosopher.

Rule.—Proper names may take the Art. if referring to persons previously mentioned, or well known. Otherwise they reject it.

310. Exercises.

I. Render into English.

Ἐκείνη ἡ ὕλη θηρίων ἦν πλήρης.—Αὶ περὶ τὴν Ἑλλάδα θάλασσαι πλήρεις ἦσαν πάλαι τῶν τριη-ρέων.—Τῶν Ἑλλήνων πολλοὶ περὶ τὴν θάλασσαν ῷκουν καὶ πολλάκις εἰς τὰς τριήρεις ἐνέβαινον.— Ὁ Σωκράτης κράτιστος ἦν φιλόσοφος καὶ ἄνθρωπος βέλτιστος.—Σωκράτης καὶ Πλάτων ἀλλήλους ὡς μάλιστα ἐφίλουν.— Ὁ μὲν Σωκράτης διβάσκαλος ἦν, ὁ δὲ Πλάτων, μαθητής.—Πάντων τῶν ἐν Ἑλλάδι σοφῶν σωφρονέστατος ἦν Σωκράτης.—Οἱ τῶν φιλοσόφων λόγοι πολλάκις εἰσὶ ψευδεῖς.— Ὁ Πλάτων ἀληθὴς ἦν φιλόσοφος.
—Πλάτων ἔλεγεν ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.— Ὁ Σωκράτης ἔλεγεν ὅτι εἶς μέγιστος θεός ἐστι, καὶ ὅτι ἐκεὶνος πάντα ὁρᾶ, καὶ παντ ἀκούει.

Ούδεν ψευδέστερόν έστιν οίνου.—Ούδεν ψευ-

δέστερόν έστι τῆς τοῦ κόλακος γλώσσης.— Ἡ τοῦ κόλακος γλῶσσα μέλανος ἴου πλήρης ἐστίν.— Τοῦ μὲν ὄφεως ἡ γλῶττα πλήρης ἐστὶν ἴου, τοῦ δὲ κόλακος, ἡ καρδία.— Οἱ ὄφεις τὸν ἴον ἐν τοῖς ὁδοῦσιν ἔχουσιν.— Αἱ νεφέλαι πλήρεις χιόνος εἰσίν.— Διὰ τοῦτο δύο ὧτα ἔχομεν, στόμα δὲ εν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.— Μετὰ τὸν θεόν, πάντων μάλιστα τοὺς γονέας φιλοῦμεν.

II. Render into Greek.

Socrates was a Greek.—Socrates and Plato were both Greeks.—Socrates was (the) teacher of Plato.—Plato loved Socrates most of all.—Socrates was the wisest and best of the Greeks.—The mouth of Socrates was full of wisdom.—On the tongue of Plato was honey.—They say (λέγουσιν) that bees sat on the tongue of Plato.—The Grecian seas were full of triremes.—There were many triremes about the city.—There were in Greece many beautiful cities.—Hellas was a country small indeed, but beautiful.—The plains of Hellas were many and beautiful.—All these things you say most truly.—These words are not false.-Your tongue (indeed) is true, but your heart false.—The chest is full of black hats and still blacker cloaks.—The garden is full of roses.—The pasture has fewer apple-trees than cherry-trees.—I love the good rather than the bad.—Does God love the bad?— In no way.-Not at all.

SEVENTY-FOURTH LESSON.

311. The Optative Mode.

The Optative Mode has four tenses, the Pres. Perf. Fut. and Aor.; thus,

	Ind.	Opt.
Fut. 1 Aor.	γ ράφ-ω, γράψ·ω, ἔ-γραψ-ἄ, γέγρ ἄ φ-α	γράφ-οιμι, I might be writing, might write. γράψ-οιμι, might (hereafter) write. γράψ-αιμι, might write. γεγράφ-οιμι, might have written.

Rem.—The 1 Aor. Act. ends in αιμι, the other tenses including the 2 Aor. in οιμι.

312. Inflection in ouu.

Sing.	γρά <u>φο</u> ιμι,	γράφοις,	γράφοι.
Dual	74	γράφοιτον,	γραφοίτην.
Plur.	γράφοιμεν,	γράφοιτε,	γράφοιεν.

Inflection of the 1 Aor. in aimi.

Sing.	γράψαιμι,	γράψαις & γράψειας,	γράψαι & γράψειε(ν)
\mathbf{D} ual		γράψαιτον,	γοαψαίτην.
Plur.	γράψαιμεν,	γράψαιτε,	γράψαιεν & γράψειαν.

Rem.—The Æolic forms γράψειας, γράψεια and γράψειαν are more common than the regular forms, γράψαις, γράψαις, γράψαιεν.

Observe.—The inflection-endings $o\iota$ and $a\iota$ in the Opt. are long.

εύρίσκω, I find.

Ind.

Opt.

 Pres.
 εὑρίσκω,

 Fut.
 εὑρήσω,

 2 Aor.
 εὑρον,

 Perf.
 εὕρηκα,

εύρίσχοιμι, should, might be finding. εύρήσοιμι, should (hereafter) find. εύροιμι, should find. εύρήχοιμι, should have found.

ΐνα γράφοιμι, ΐνα γράψαιμι,

that I might write, be writing. that I might write.

313. Rule.—The Optative naturally follows the past tenses; the Subjunctive the present and future; as,

ζητῶ ἴνα εὕρω, ζητήτω ἵνα εὕρω, ἐζήτουν ἵνα εὕροιμι, ἐζήτησα ἵνα εῦροιμι, I seek that I may find.
I shall seek that I may find.
I was seeking that I might find.
I sought that I might find.

314. ἀκούω, I hear.

Ind.

Opt.

 Pres.
 ἀκούω,

 Fut.
 ἀκούσομαι,

 1 Aor.
 ἤκουσα,

 Perf.
 ἀκήκοα,

άκούοιμι. άκουσοίμη**ν.** άκούσαιμι. άκηκόοιμ**ι**.

Inflection of the Middle form ἀκουσοίμην.

Sing. ἀχουσοίμητ, ἀχούσοιο, ἀχούσοιτο. Dual ἀχουσοίμεθον, ἀχούσοισθον, ἀχουσοίσθην. Plur. ἀχουσοίμεθα, ἀχούσοισθε, ἀχούσοιττο.

So, all forms in *olμην* except Opt. from Fut. in *oῦμαι* which differs in *accent*.

Ont

πίπτω, fall.

Tnd

ma.		Օ քե.	
Fut. 2 Aor.	πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκὰ,	πίπτοιμι. πεσοίμην. πέσοιμι. πεπτώχοιμι.	

Sing. πεσοίμην, πεσοῖο, πεσοῖτο.

Dual πεσοίμεθον, πεσοῖσθον, πεσοίσθην.

Plur. πεσοίμεθα, πεσοῖσθε, πεσοῖντο.

So δραμοίμην from δραμονμαι.

315. ἔρχομαι, come, go.

ἔρχομαι, (ἴω ἴοιμι (ἰοίην) ἴοις, ἴοι &c.) Pres. η̃ειν or η̃α, was going, coming.) (Imperf. ηξω, είμι, shall come, shall go, (Fut. ήξοιμι.) έλθω, (ἥχω) έλθοιμί (ηκοιμι). 2 Aor. ที่มีชื่อง (ก็มอง) Perf. έλήλυθα, έληλύθω, έληλύθοιμι. Pluperf. έληλύθειν.

Rem.—Observe that the Ind. of είμι is future in signification, but not the Subj. or Opt. The Imperf. of ήκω am come, is Aor. = ἡλθον; and the Subj. and Opt. Pres. are Aor. ήκω, ήκοιμι = ἔλθω, ἔλθοιμι. lolην is common instead of ἴοιμι.

316. Exercises.

I. Render into English.

Πάρειμι ίνα γράφω.—Παρῆν ίνα γράφοιμι.
— Δεῦρο ἦλθον ίνα πρὸς τὴν μήτερα γράψαιμι.—

"Ηξω ίνα τοῦ φιλοσόφου ἀκούω.—Οι Ελληνες πάλαι συνήεσαν ίνα Πλάτωνος ἀκούοιεν.—Σωκράτης ἀεὶ περὶ ἀρετῆς ἔλεγον ίνα πάντες ἀκούοιεν.—

Έπὶ τὸν λόφον ἀνέβην ίνα τῶν ὀρνίθων ἀκούσαιμι.—Διὰ τὶ δεῦρο ἦλθεν ὁ γέρων;—Ίνα τὴν βακτηρίαν εὕροι.—Ο παῖς οὖτος ἦλθεν ίνα τὸ χρυσοῦν ποτήριον εὕροι.—Ο ἀνὴρ εἰς τὴν ὕλην εἰσελήλυθεν ἵνα τὸν πέλεκυν εὕρη.—Οὶ νεανίαι ἀεὶ ἄδουσιν ἵνα ἡμεῖς ἀκούωμεν.—Εὶ παρῆσαν οἱ φίλοι, εἰσήλθομεν ἂν εἰς τὴν ὕλην ἵνα τὰς τῶν ὀρνίθων φωνὰς ἀκούσαιμεν.

II. Render into Greek.

What are you looking for?—I am looking for a mirror.—The mirror lies on this table.—I was looking for cherries.—I came into this garden that I might find cherries.—I shall come to-morrow that I may find a rose.—We always come that we may find (εὐρίσκωμεν) apples and figs.—We come that we may write letters.—We came that we might write letters.—We used to sit in the gardens that we might hear the voices of the birds.—Why in the world did the thieves come into this house?—That they might find gold and silver.—They found

more silver than gold.—They found less silver than copper.—The maiden was sitting among (ir) the trees that she might hear the nightingale.—The stranger took neither my cloak, nor yours, but his own.—Whom do the unjust most injure?—Themselves.—Their own souls.

SEVENTY-FIFTH LESSON.

317. The Optative Mode (continued).

The examples already given show the formation of the Opt. tenses from their corresponding tenses in the Ind. We add a few others.

	Ind.	Opt.
Pres.	λέγ-ω,	λέγ-οιμι.
Fut.	λέξ-ω,	λέξ-οιμι.
1 Aor.	έ-λεξ-α,	λέζ-αιμι.
Perf.	είφηκ-α,	είρή×-οιμι.
Pres. Fut. 2 Aor. Perf.	 λαμβἄν-ω, λήψ-ομαι, ἔ-λαβ-ον, εΐληφ-ἄ,	λαμβάν-οιμι. ληψ-οίμην. λάβ-οιμι. εἰλήφ-οιμι.
Pres.	μέν-ω,	μέν-οιμι.
Fut.	μεν-ῶ,	μεν-οὶμι.
1 Aor.	ἔ-μειν-α,	μείν-αιμι.
Perf.	μεμένηχ-α,	μεμενήx-οιμι.

318. κλέπτω, I steal.

 Ind.
 Subj.
 Opt.

 Pres.
 κλέπτω,
 κλέπτοιμι.

 Imperf.
 ἔκλεπτον.
 κλέψοιμι & κλεψοίμην.

 Fut.
 κλεψω & κλέψομαι,
 κλέψοιμι & κλεψοίμην.

1 Αοτ. ἔκλεψα, κλέψω, κλέψαιμι. Perf. κέκλοφα, κεκλόφω, κεκλόφοιμι

Pluperf. ἐκεκλόφει».

319. ἔως ἢλθον,
ἔως ἂν ἔλθω,
ἔως ἔλθοιμι,
ἐκάθηντο ἔως ἢλθεν,
ἀεὶ ἐκάθηντο ἔως ἔλθοι,

until I came.
until I come = shall have come.
until I should or might come.
they sat until he came.
they always sat until he came
(might, should come).

Rem.—The Adv. of time εως, μέχρις, ὅτε, ὁπότε, ἐπεί, ἐπειδή and πρίν are used with the Opt. (more commonly the Aor. Opt.) to express the repetition of an action.

περιεμένομεν έκάστοτε εως ἂν ελθοις, οί ἵπποι, έπεί τις διώκοι, έφευγον (ἄν),

οὐδέποτε ἀπήεσαν πείν φάγοιεν, we waited each time until you came (might come.)
the horses when any one pursued (might pursue) them, fled, used to flee.
they never went away before they ate.

320. Conditional Sentences.

 E_i with the Opt. expresses *pure uncertainty*, with no reference to the possible or probable *realization* of the supposition. In the apodosis (or answering clause) the Opt. with the Modal Adverb \ddot{a}_{r} is used.

- εί λέγοις, άμαρτάνοις αν,
- εὶ λέξαις, ἁμάρτοις ἄν,
- εί θηρίον ίδοι, φύγοι άν,
- if you should speak (habitually)
 you would err.
- if you should speak (in a given case), you would err.
- if he should see a wild beast, he would flee.
- 321. Recapitulation.—We have thus four kinds of conditional or hypothetical constructions; as,
- 1. εἰ λέγεις, ἁμαρτάνεις,
- 2. εί έλεγες, ἡμάρτανες ἄν,
- 3. έὰν λέγης, άμαρτήση,
- 4. εί λέγοις, άμαρτάνοις άν,
- if you speak you err (and you do).
- if you spoke, were speaking, you would err.
- if you speak, you will err.
- if you should speak, you would
- No. 1. assumes that the case is as supposed (i. e. implies no uncertainty).
 - 2. assumes that the case is not as supposed.*
 - 3. contemplates a case as possible, and expresses doubt and interest.
 - 4. expresses pure uncertainty—implies no thought of a decision.

^{*} It by no means follows that the assumptions (1, 2) correspond necessarily with the facts of the case. They may be merely made for the moment by the speaker.

Thus expressed with the English verb to be;

	(If I am,	ะเ ี εἰμι.
1.	₹ If I was,	εί ἦν.
	If I shall be, &c.	εί ἔσομαι.
	If I were,	$\epsilon i \tilde{\eta} \nu$.
2.	If I were, If I had been,	$arepsilon$ i $\ddot{\eta}$ v.
3.	`If I be,	हें थे थें.
4.	If I be, If I should be,	εί είην, εί έσοίμην.

The full construction is thus:

- 1. Protăsis.—Any tense of the Ind. with it. Apodosis.—Any appropriate tense of the Ind. (also Imperative).
- 2. Protasis.—Any past tense of the Ind. Apodosis.—Any past Ind. tense with Modal Adv. "".
- Protasis.—τάν (ἢν, ἄν) with Subj. Apodosis.—Usually a Fut. (sometimes a Pres.) Ind. or an Imper.
- 4. Protasis.—Opt. with &.-Apodosis. Opt. with av.

Examples.

	εί σοφός έστι, μαχάριός έστιν.	if he is wise, he is happy.
1.	εί σοφὸς ἦν, μακάριος ἦν, εἰ σοφὸς ἔσται, μακάριος	if he was wise, he was happy.
	εί σοφος έσται, μαχάριος έσται,	if he shall be wise, he will be happy.
	εί σοφὸς ήν, μακάριος αν	if he were wise, he would be
2.	$\left\{\begin{array}{cccc} \dot{\eta} \nu, & & & \\ \dot{\tau} & \dot{\tau} & & \\ \end{array}\right.$	happy.
-	εί σοφὸς ἦν, οὐκ ἂν ἔκλε- ψεν,	if he had been wise, he would not have stolen.
3.	αν σοφος ή μακάριος έσ- ται,	if he be wise, he will be happy.
4.	εί σοσός είη, μακάριος ἂν	if he should be wise, he would
4.	εῖη,	be happ y .

322. Exercises.

I. Render into English.

Μενῶ παρὰ σοί.—Περιμενῶ (I shall wait). ἔως ἀν ἔλθη ὁ ἄγγελος.—Ἐν τῆ πόλει καθήσομαι ἔως ἀν σὺ παρῆς.—Ἐκαθήμην ἐν τῆ στοὰ ἔως τὴν σελήνην εἶδον.—Ἐκαθήμην ἀεὶ ἐν τῷ τόπῳ ἐκείνῳ ἔως τοὺς ἀστέρας ἴδοιμι.—Οἱ κλέπται, ἐπεὶ διώκοιεν οἱ ἱππεῖς, ἔφευγον.—Ἐμένομεν καθ' ἑκάστην νύκτα ἐν τῆ ὕλη ἔως τῆς ἀηδόνος ἀκούσαιμεν.—Όπότε διώκοιεν οἱ ποιμένες, ἔφευγον οἱ λύκοι.—Όπότε ἔλθοιεν οἱ κλέπται, ἀεὶ πολλὰ ἔκλεπτον.—Εἰ τὸν ὄφιν εἰς τὰς χεῖρας λάβοις, δάκοι ἄν.—Εἰ οἱ κλέπται ταύτη τῆ νυκτὶ ἔλθοιεν, πολλὰ ἀν κλέψαιεν.—Εὶ κλέψαι τις τὸν πέλεκυν, οὐδεὶς ἀν τάμοι ἢ σχίσειε ξύλα.

³Ω νεανία, εἰ μὴ δίκαιος ἔση, οὐδέποτε ἔση μακάριος.—Εἰ μὴ ἄδικος ἦν ὁ βασιλεύς, πολὺ μακαριώτερος ἂν ἦν.— Αν ἀθάνατος ἦ ἡ ψυχή, πάντες πλὴν τῶν κακῶν χαιρήσονται.— Ανευ πόνου οὐδεὶς ἂν ἦν μακάριος. Ωπαῖ, εἰ σοφὸς εἴης, πάνυ ἂν εἴης εὐδαίμων. Ω ἄνθρωπε, εἰ μὴ σώφρων εἴης, οὐδέποτέ σοι ἵλεως οὐδὲ εὔνους ἂν εἴη ὁ θεός.

II. Render into Greek.

The cattle flee when they see the wild beasts.—Whenever the shepherd saw (might see) the wolf, he pursued him.—We always used to sit by the river until we saw (iδοίμεν) the moon and the stars.—Nothing is more beautiful than the moon.—Nothing is brighter than the stars.—If the orator shall come to-day, I shall hear him.—If the philosopher should speak, I should hear him.—If these things were so, we should all rejoice (πάντες ᾶν ἐχαίρομεν).—If my daughter were absent, I should write letters to her.—If I should write letters, I should send them.—If nobody should speak, who would hear?—If the body were (ην) only a mouth, where were the ears?—If the soul is immortal, who does not rejoice?—If any one should say that the soul is not immortal, he would exceedingly err.

SEVENTY-SIXTH LESSON.

323. The Optative Mode (continued).

Pres. εἰμί, am, Opt. εἴην, should be. Fut. ἔσομαι, " ἐσοίμην, should be.

Inflexion of eliqu.

Sing.	ะเ๊ๆข,	εΐης,	εΐη.
Dual		είητον,	είήτην.
Plur.	είημεν,	είητε,	eingar and eler.
	(ะไมะง)	(εἶτε)	•
	έσοίμην like	άχουσοίμη».	

βαίνω, Ι go.

	Ind.	Subj.	Opt.
2 Aor.	<i>້</i> ຢູ່ກຸນ, -	– βῶ,	βαίην.
Sing.	βαίην,	βαίης,	βαίη.
Dual	•	βαίητον & βαῖτον,	βαιήτην & βαίτην.
Plur.	βαίημεν & βαϊμεν	, βαίητε & βαῖτε	βαίεν (rarely βαίησαν).

324. Optative of Contract Verbs.

όρἄω όρῶ, I see.

Ina.	Opt.
Pres. ὁ ράω ὁ ρῶ,	όράοιμι όρφμι
Fut. ὄψομαι,	όψοίμην.
2 Aor. εἶδον,	ΐδοιμι.
Perf. ἑώρᾶxἄ,	έωράχοιμι.

ὁράοιμι ὁρῷμι is thus inflected:

			SING.		
1	ό οάοιμι	စ်စုစိုμι	or	ό <i>οαοίη</i> ν	ό ρώην
2	οράοις	စ်စုစိုင		ό ραοίης	စ်စုတ်၅၄
3	δράοι	် စုတဲ့		δραοίη	ό ρώη
			DUAL.		
2	δ ράοιτο ν	ό ρῷτο ν		ό ραοίητο ν	ό ρφητο ν
3	δραοίτην	δ ο φίτην		δραοιήτην	ό ρφήτη ν
			PLUR.		
1	δράοιμεν	စ်စုစိုμεν		δραοίημεν	ό ρφημ εν
2	δράοιτε	စ်ဥတဲ့ အ		ό ραοίητε	ορώη τε
3	δράοιεν	စ်စုံစို့ဧာ		δράοι εν	ဝ်ဥထိုဧν

REM.—The form in oinv is more common in the Sing., that in our in the Plur.

Note.—ἔχω, have, 2 Aor. ἔσχον, had. σχῶ Opt. σχοίην, ης, &c. (not σχοῖμι).

325. 2 Aor. $\epsilon l \pi o r$, $\epsilon \varsigma$, ϵ , &c. I said (more common in familiar discourse than $\tilde{\epsilon} k \epsilon \xi a$).

είπεν ὅτι ἥξοι, είπεν ὅτι ταῦτα οὕτως ἔχοι, είπεν ὅτι (ὡς) οὕτως είγεν, he said that he should come. he said that this was so. he said that it was so.

Rem.—εἶπεν ὅτι ἔχοι, implies only that he said that it was so, but does not imply the truth of the statement; εἶπεν ὅτι εἶχεν (Ind.) implies not only that he said that it was so, but that it was so.

326. (a) The Opt. with \tilde{a}_r (omitting the protasis) is often used in an independent construction to make an assertion, more or less positive.

τὶν ψυχὴν οὐδεὶς ἂν ὀρῷη,
ὁ κακὸς οὐδέποτε μακάριος ἂν
εἵη,
λέγεις ὡς ὁ κακὸς οὐκ ἂν εὐδαίμων εἵη,
οὐκ ἂν ἀπέλθοιμι,

nobody can see the soul. the bad can never be happy.

you say that the bad cannot be prosperous.

I might not, may not = will not go away.

Rem.—This usage springs from Attic politeness and moderation, which prefers a softened mode of making especially an unpleasant statement; as, τοῦτο οὖκ ἂν γένοιτο, this might not, may not happen, for, this cannot, shall not happen.

327. (b) The Opt. with \tilde{a}_r is used as a mild form of the Imper.

λέγοις ἄr, you might speak = speak on. ἀκούοις ἄr, you might hear = hear (if you please.)

328. (c) The Opt. without $\tilde{a}v$, in an independent construction, expresses desire (often with ϵi , $\epsilon i \theta \epsilon$)—hence the name Optative.

μακάριος είης, ὅλοιο, μηδεὶς ὑμῶν κακὸς είη, ἑώρακα ἃ μηδεὶς ἄλλος ίδοι, may you be happy.
may you perish.
may none of you be wicked.
I have seen what may no other

The pupil will distinguish carefully the constructions (a) and (c).

- (α) μακάριος ἃν εΐης,
- (c) μαχάφιος είης,
- (a) ούκ ἃν γένοιτο,

you may (might) be happy.
may you be happy.

it may not be (become, take place).

- (c) μη γένοιτο,
- (α) οὐδεὶς ὢν τοῦτο λέγοι,
- (c) μηδείς τοῦτο λέγοι,

let it not be.
no one can say this.
may no one say this.

329. Exercises.

I. Render into English.

Ούδεις μακάριος αν είη ανευ αρετής.-Ούδεις σοφός αν είη άνευ πολλού πόνου.-Εὶ μὴ σώφρων τις είη, ούκ αν είη εύνους αὐτῷ ὁ θεός.—Οὐδεὶς αν δίς είς τὸν αὐτὸν ποταμὸν εμβαίη.— Ο πάλαι σοφὸς ἔλεγεν ὅτι οὐδεὶς δὶς ἀν ἐμβαίη εἰς τὸν αὐτὸν ποταμόν.—Τοῖς κακοῖς οὕποτ' ἂν εἴη ίλεως ό θεός.—Οἱ κακοὶ οὐκ ἂν ἀλλήλοις εὔνοι εἶεν.— Ω παῖ, πολύ εὐδαιμονέστερος είης τοῦ πατρός.—Τὰ της ημετέρας πόλεως (the affairs of our &c.) ουχ ούτω καλώς έχει ώς τὰ τῆς ὑμετέρας.—Ό βασιλεὺς εἶπεν ώς τὸν ἄγγελον πέμψοι.—Ο ἄγγελος εἶπεν ότι πάντα τὰ ἐν τῆ πόλει εὖ ἂν ἔχοι.—Μηδεὶς ταῦτα λέξη -Εὶ ἡμῖν παρείη εἶς σοφός, πάντα ἂν εὐ ἔχοι.— Ω γύναι, λέγοις ἄν.— Ω γέρον, ἀεὶ εἴη σοι ίλεως ὁ θεός.-Μηδείς μηδέποτε λέξη ότι πλείους είσι θεοί ένος (ἢ είς).—Οὐδείς πώποτε θεον αν ίδοι.

II. Render into Greek.

If I were good, I should be happy.—If the rich (man) should be good, he would also be happy.—If we should always say the same things concerning the same things, it would be well.—None can see (αν δρφη) the sun without eyes.-Nobody can say these things.-Who would see (τίς ἐώρα ἄν) all these things, unless he had eyes?— How would they hear all these words, if they should not have (εί μη έγοιεν) ears?—We hear voices with our (τοῖς) ears.—Let nobody say (μηδείς λέξη) these things.—May the maiden be happy.-May the daughter be happier than her $(\tau \tilde{\eta} \varsigma)$ mother.—The orator said that these words were false.—Plato used to say that the soul is immortal. -The philosophers say that the good can never be wretched.—The river was more deep than wide.—The men fled (ἔφευγον) until they came to (upon ἐπί) a deep river.

SEVENTY-SEVENTH LESSON.

330. Optative of Contract Verbs (continued).

φιλέω, φιλῶ, I love.

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		tı	١.

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Pres. φιλέω φιλῶ Fut. φιλήσω 1 Aor. ἐφίλησα Perf. πεφίληκα φιλέοιμι φιλοῖμι φιλήσοιμι φιλήσαιμι πεφιλήχοιμι

Opt.

Inflection of qulionu.

		SE	KG.	
1	αιλέοιμι	acroim	οτ φιλεοίη»	φιλοίη ν
	giliois	guloi;	φιλεοίτς	φιλοίης
	guiéos	geioi	φιλεοίη	diroid
		DC	AL	
2	φιλέοιτο	giloïror	φιλεοίητον	φιλοίητον
	directals	giloity s	φιλεοιήτη ν	φιλοιήτη»
		PL	CR.	
1	Φιλέοιμε	σιλοϊμε ν	Φ ιλεοίημε ν	σιλοίημε»
	giléoite	Giloite	σιλεοίητε	φιλοίητε
3	φιλέοιε ν	αιλο ῖεν	αιλέοιε»	aryo <u>ie</u> s

331. $\delta\eta\lambda\delta\omega$, $\delta\eta\lambda\tilde{\omega}$, I show.

Opt. δηλόσιμι, thus inflected and contracted:

		នរ	NG.	
1	δηλόοιμι	δηλοϊμι	or δηλοοίη»	δηλοίη»
2	δηλόοις	δηλοῖς	δηλοοίης	δηλοίης
3	δηλόοι	δηλοῖ	δηλοοίη	δηλοίη
		DU	Jal.	
2	δηλόοιτον	δηλοϊτον	δηλοοίητον	δηλοίητον
3	δηλοοίτην	δηλοίτην	δηλοοιήτην	δηλοιήτην
		PL	ur.	
1	δηλόοιμεν	δηλοῖμεν	δηλοοίημεν	δηλοίημεν
2	δηλόοιτε	δηλοΐτε	δηλοοίητε	δηλοίητε
3	δηλόοιεν	δηλοῖεν	δηλόοιεν	δηλοῖετ

332. ποιέω ποιῶ, I do, make.

	Ind.	Subj.	Opt.
	ποέω ποιῶ, ἐποίεον ἐποίουν,	ποιέω ποιῶ,	ποιέοιμι ποιοῖμι.
Fut. 1 Aor. Perf.	ποιήσω, ἐποίησα, πεποίηκα, ἐπεποιήκειν.	ποιήσω, πεποιήχω,	ποιήσοιμι. ποιήσαιμι. πεποιήχοιμι.

εί ταῦτα ποιεῖς, ἁμαρτάγεις, εἰ ταῦτα ποιήσειας, ἀμάρτοις ἄν, ταῦτα οὐκ ἂν ποιοίης,

if you do tins, you err.
if you should do this, you would
err.
this you cannot do.

333. ἄξτος, α, ον, | νος τὸ δῶρον, ον, | the ή δωρεκ, ας, |

 \mid worthy, worth. \mid the gift.

δωρεών μεγάλων ἄξιος εἶ, ἐτὶ μειζόνων τούτων δωρέων ἄξιος, πολλών χρημάτων ᾶξιος, πολλοῦ ᾶξιος, ὁ ἀνὴρ πλείστου ᾶξιός ἐστιν, ἐλάττονος, οὐδενὸς ᾶξιος, you are worthy of great gifts.
worthy of still greater gifts
than these.
worth much money.
worthy of much = valuable.
the man is exceedingly valuable (worth very much).
worth less, worth nothing.

The relative δ_s , $\delta_{\sigma\tau\iota s}$, stands with the Opt. of the past tenses (like δ_s $\tilde{\alpha}_r$, $\delta_{\sigma\tau\iota s}$ $\tilde{\alpha}_r$ with the Subj.) to indicate repeated action.

έπεμπεν α έχοι, οὔστινας δικαίους όμφη, ἐφίλει,

he used to send what he had
(what he might have).
whomsoever he might see just,
he loved.

So also ei, with or without ar in the apodosis.

εί τινα όρφη, έπαιεν (αν).

if he might see any one, he would strike him.

334. Exercises.

I. Render into English.

3Ω παῖ, πάντα σώφρων εἴης.—Όστις τοιοῦτος είη οίος σύ, μακάριος αν είη. Οὐδεν ήδιόν εστι της άρετης.-Εί ὁ παὶς τὸν πατέρα φιλοίη, καὶ έχεῖνον φιλοίη αν ὁ πατήρ.—Εὶ λάμποι ὁ ήλιος, πάντα ἂν ἡμῖν δηλοίη.—Όντινα κακὸν εύροι ὁ βασιλεύς, ἔπαιεν ἄν.- Όντινα άγαθὸν νεανίαν ἴδοι Σωχράτης, τοῦτον πάνυ ἐφίλει.—Τούτους τοὺς λόγους άληθεῖς λέγεις.— Ω ξένε, εἰ ταῦτα ποιεῖς. άμαρτάνεις.—Τί ποιεί ὁ ἐργάτης ;—Σφύρας καὶ σφαίρας ποιεί.—Εὶ εγώ ταῦτα ἐποίησα, ὡς μάλιστα ὢν ημαρτον.—Τίς τοσούτου δώρου ἄξιός ἐστιν ;—Ο άγαθὸς ψήτως τούτων, καὶ ἐτὶ μειζόνων δώρων άξιος εστιν.—Η εμή οικία ου τοσούτου αργυρίου αξία έστιν ώς ή τοῦ έμπορου.- Η τούτου ολεία ετὶ ελάττονος άξία εστὶ τῆς εμῆς.—Η χόρη πολλάς πλείστου άξίας δωρεάς έν ταῖς χερσίν ἔχει.

II. Render into Greek.

Who is worthy?—Nobody is worthy of these gifts.—
This gift is not so great as that.—The gifts which the orator has are greater than mine.—The boy loves his father.—If this young man should love virtue, he would be happy.—If the moon should shine, she would show all things.—Wine shows the mind of man.—How much money is the cloak worth?—It is worth much gold.—If I should sell this cup, I should sell it for a great price.—
None but a good man can be happy.—If I should do this, I should not err.—Whatever cloak or hat the thief might see, he would steal it.—He has come that he may steal.—He came by night that he might steal.—Thieves frequently steal by night.

SEVENTY-EIGHTH LESSON.

335. γίγνομαι, I become, take place, happen.

	Ind.	Subj.	Opt.
Pres.	γίγνομαι,	γίγνωμαι,	γιγνοίμην.
Imperf. Fut. 2 Aor. Perf. Pluperf.	έγιγνόμην, γετήσομαι, έγενόμην, γέγονα, έγεγόνειν.	γέτωμαι, γεγόνω,	γετησοίμην. γετοίμητ. γεγόνοιμι

μετά ταῦτα τί ἐγένετο; μὴ ταῦτα γένοιτο, ταῦτα οὐκ ἂν γένοιτο, after this what happened? may not this happen. this could not, cannot happen.

336. γέ, at least, certainly (enclitic).

έγωνε, I at least. τοῦτό γε, this at least. κατά γε τοῦτο, at least according to this.

δ υπνος πολλὰ θανάτφ ὅμοιος,
 τῷ πατρὶ ὅμοιος,
 οὐδὲν ἄλλο ὅμοιος,
 οὐδὲν τῶν ἄλλων ὅμοιος,
 similar, like to the father.
 similar in nothing else.

REM.—Suoios, like, is constructed with the Dat.

антю, I light, kindle (primarily, fasten, touch).

Ind. ἄπτω, ἡπτον, ἄψω, ἡψα, ἡφα, ἤφειν. Subj. ἄπτω, ἄψω, ἤφω. Opt. ἄπτοιμι, ἄψοιμι, ἄψαιμι, ἤφοιμι. δ όφθαλμὸς λύχνος ἐστὶ τοῦ σώματος,
δ φιλόσοφος λύχτον ἡμέρας
ἡψεν,
ἵνα ἄνθρωπον ζητοίη,
οὐδὲ ἔνα εὖρεν,

the eye is the lamp of the body.

the philosopher lighted a lamp
by day.

that he might seek a man.
he did not find even one.

338. τὸ τεῖχος, the wall.

SING.	DUAL.	PLUR.
Ν. τείχος G. τείχεος τείχους D. τείχει τείχει Α. τείχος V. τείχος	Ν. Α. V. τείχεε τείχη G. D. τειχέοιν τειχοῖν	Ν. τείχεα τείχη G. τειχέων τειχών D. τείχεσι(ν) Α. τείχεα τείχη V. τείχεα τείχη

So, to ogos, the mountain.

to ardos, the flower.

to reilos, the lip.

339. Exercises:

I. Render into English.

Ταῦτα οὐκ ἂν γένοιτο.—Ό θάνατος οὔποτε ἂν ζωἢ γένοιτο ὅμοιος.—Ό Πλάτων λέγει ὅτι ὁ θάνατος ἐκ ζωἢς γίγνεται (becomes, springs) καὶ ἐκ θανάτου ἡ ζωή.—Ὁ ὕπνος ἀδελφός ἐστι τοῦ θανάτου.—Οὐδὲν ὁ κακὸς τῷ ἀγαθῷ γένοιτ ἂν ὅμοιος.—¾Ω παῖ, μηδέποτε μηδὲν τοῖς κακοῖς γένη (become) ὅμοιος.—Οὐδ εἰ πλούσιος γένοιτο

ό κακός, διὰ τοῦτο μακάριος ἂν εἴη.—Ἡ τοῦ ἀγαθού ψυχὴ οὐδὲν τὴ τοῦ κακοῦ ὁμοία.— Ω νεανία, έὰν σώφρων καὶ σοφὸς γένη, ὁ θεός σοι εύνους έσται.—Οἱ ἀγαθοὶ ἄνδρες πολλὰ ὅμοιοί εἰσι τῶ θεω.- Η κόρη λύχνον ήψεν.- Φιλόσοφός τις λύχνον ημέρας ήψε, καὶ εἶπεν ὅτι ἄνθρωπον ζητοίη. -Τί ποτε ήψεν ὁ φιλόσοφος τὸν λύχνον; - Iva -ανθρωπον εύροι.-Πότερον ανθρωπον εύρεν, η ου :-Ουδε ενα εύρεν.- Ω θυγάτες μη τοῦτον τὸν λύχνον ἄψης.—Εὶ ἐσπέρα γένοιτο, εὐθὺς (immediately) τον λύχνον αν αψαιμεν.—Ότε ήξει ή νύξ, τοὺς λύχνους ἄψομεν.—Τὸ μὲν σῶμα θνητόν, ή δὲ ψυχὴ ἀθάνατος.—Τὰ τῆς πόλεως τείχη ύψηλά ἐστιν.—Τὸ ῥόδον κάλλιστόν ἐστιν ἄνθος.— Έν τοῖς ὄρεσι πολλά ἐστι καλὰ ἄνθη.—Λέγουσιν ότι μέλισσαι έπὶ τῶν Πλάτωνος χειλῶν ἐκάθηντο.

II. Render into Greek.

The walls of the city.—The walls of this city are higher than those of the one on $(\tau \tilde{\omega} \nu \tau \tilde{\eta} \varsigma \ \tilde{\epsilon} n \tilde{\iota})$ the mountain.—The city on the mountains is smaller than the one in the plain.—The horseman went up on to the walls.—The king will descend into the plain.—The rose is a most beautiful flower.—No flower is so beautiful as the rose.—A serpent lies among these flowers.—I lighted a lamp.—The moon is the lamp of night.—The sun is the eye of day.—The soul at least is immortal.—Nothing

is mortal except the body.—The scholar is similar to the teacher.—The good are similar to the gods.—The sleep of the laborer is sweet.—Sleep is similar to death.—If the philosopher should light a lamp, he would find a man.—If he had lighted a lamp, he would have found many men.—If he shall search until evening, he will find many things $(\pi o \lambda \lambda \hat{\alpha})$.

SEVENTY-NINTH LESSON.

340. The Imperative Mode.

The Imper. has chiefly two tenses, the Pres. and Aor. (rarely a Perf. except when the Perf. has a present meaning.)

The Act. Pres. 2 Aor. and Perf. (when used) end in s; the 1 Aor. ends in or.

γράφω, I write.

Pres. γράφε, write, be writing, go to writing. 1 Aor. γράψον, write.

Thus inflected:

Pres. Sing. γράφε, γραφέτω.

Dual. γράφετον, γραφέτων.

Plur. γράφετε, γραφέτωσαν.

1 Aor. Sing. γράψον, γραψάτω.

Dual. γράψάτον, γραψάτων.

Plur. γράψάτε, γραψάτωσαν.

Pres.

Ind. Imper. λαμβάνω, λάμβανε. 2 Aor. ἐλἄβυν, λαβέ.

Pres. πίπτω, πίπτε. 2 Aor. ἔπεσον, πέσε. Pres. εύρίσχω, εύρισκε. 2 Aor. είρον, εὺρέ. 2 Aor. εlπον, said, εἰπέ.

(ἴθι from είμι, shall go.) Pres. ἔρχομαι,

2 Aor. ήλθον, έλθέ.

341. Inflection of ivi go (irregular).

Sing. idi, ΐτω. ໃ້້ໄປເປັນ. Dual. iron,

Plur. ite. ίτωσαν or ίόντων.

Inflection of love be from eiui am.

Sing. todi, ἔστω. Dual. έστον, ἔστων.

Plur. εστε, ἔστωσαν and ἔστων.

 $\beta \tilde{\eta} \vartheta \iota go$, 2 Aor. from $\beta \alpha i r \omega$ (Ind. 2 Aor. $\tilde{\epsilon} \beta \eta r$).

Sing. $\beta \tilde{\eta} \vartheta \iota$, βήτω. βήτων. Dual. βητον,

βῆτε, βήτωσαν and βάντων. Plur.

REM.—The pupil will now be able to form any regular Imper. from its corresponding Ind. tense, thus from σχίζ-ω, σχίζ-ε; έ-σχισ-α, σχίσ-ον;

Pres. έσθί-ω. 2 Aar. **ἔ-**φἄγ-ον, Pres.

φάγ-ε. πίν-ω.

2 Aor. ế-πĭ-0», πίν-ε. $\pi \tilde{\iota}$ - $\vartheta \iota$ (irreg. for $\pi i \varepsilon$).

ἔσθι-ε.

Middle or Pass. Imper.

Pres. γίγνομαι, 2 Aor. έγενόμην,

Imper. γίγνου. γενοῦ.

Thus inflected:

Sing. γενοῦ, Dual. γενέσθον, Plur. γενέσθε,

γενέσθω. γενέσθων. γενέσθωσαν.

- 343. Rem. 1. Accent.—έλθέ, come, εύρέ, find, λαβέ, take, εἰπέ, say, ids, see, are accented contrary to the rule, on the ultimate. But the compounds are regular, as εἴσελθε, enter, ἀπόλαβε, receive. Also the 2 Aor. Mid. Imper. is circumflexed on the ultimate. See γενού, γενέσθον.
 - Rem. 2.—Distinguish through all the Modes, between the continued or relative meaning of the Pres. and the momentary or absolute meaning of the Aor.; thus,

λέγε, speak on, keep speaking, go to speaking. λέξον, speak.

μη λέγε, do not keep speaking, do not speak (habitually). $\mu \dot{\eta} \lambda \dot{\epsilon} \xi \eta s$, (not $\lambda \dot{\epsilon} \xi \sigma v$) do not speak (in a given case). μη κλέπτε, do not steal (i. e. do not be in the habit of stealing).

μη κλέψης, do not steal (in a given case). μηδέποτε μήδεν κλέψης, never steal any thing.

Hence, general precepts for the conduct of life take the Pres.; as,

ζήτει τὰ βελτίω, σίλει τούς γονεῖς, εὖ ποίει πάντας,

seek the things which are betlove your parents. do good to all men.

εν ποιῶ, I do good to, benefit.

πάντας μὲν εὖ ποίει, μάλιστα | render kindness to all indeed, δὲ τοὺς ἀγαθούς, ό θεός πάντας εὖ ποιεῖ,

but especially to the good. God does good to all.

344. Exercises.

I. Render into English.

3Ω ἄγγελε, λαβὲ ταύτην τὴν ἐπιστολήν.—Λαβε την επιστολην ην έπεμψε δεύρο ο βασιλεύς.-🕰 υίέ, γράψον ἐπιστολὴν παρὰ τὸν ἀγαθὸν ξένον. -Τούς άνθοώπους πάντας μεν φίλει, μάλιστα δε τοὺς ἀγαθούς.— ΤΩ ξένε, εἴσελθε εἰς τὴν ἡμετέραν οἰκίαν.— Ω φιλόσοφε, ἀεὶ τὰ αὐτὰ λέγε περὶ τῶν αὐτῶν.-Μηδέποτε λέξης ὡς ἡ ψυχὴ οὐκ ἀθάνατός ἐστιν.— Ω άδελφή, δεῦρο πρόσελθε, ἵνα τὴν σελήνην ίδης. - Αψάτω τις τὸν λύχνον. - Επειδάν γένηται ή νύξ, τοὺς λύχνους ώς τάχιστα άψατε.

καὶ ξύλα ἐπὶ τὸ πῦρ ἡίψατε.— Αεὶ τὸ μὲν ἀγαθὸν φίλει, τὰ δὲ βελτίω ζήτει.— Μηδέποτε μηδὲν κακὸν μήτε ποιήσης, μήτε λέξης.— Ο θεὸς πάντας ἀεὶ εὖ ποίει.— Μηδεὶς λέξη ὡς οἱ ἄδικοι εὐδαίμονές εἰσιν.— Ἡ εὐδαιμονία οὐκ ἐκ πλούτου γίγνεται, ἀλλ' ἐξ ἀρετῆς.— Σοφὸς γενοῦ.— Ὁς ἄν σώφρων γένηται, τοῦτον πάντες φιλήσουσιν.— Σχισάτω τις ξύλα.— Τοὺς λύχνους ἄπτομεν ἵνα ὁ μὲν παῖς τὴν σφαῖραν, ὁ δὲ φιλόσοφος ἄνθρωπον ζητῆ.

II. Render into Greek.

Always be wise.—Remain with (παρά) us, until the messenger shall (have) come (ξως ἂν ξλθη).—Boy, run quickly into the corner of the garden.—Do not steal (habitually).—Let nobody steal (κλέψη) this axe.—O maiden, hear the sweet voices of the birds.—Always hear and pursue that which is good.—Never pursue any thing (μηδέποτε διώξης μηδέν) evil.—Always do good to your (τούς) friends.—Do good to all indeed, but especially to your friends.—Love your brothers and your sisters.—Love your parents.—Say nothing evil concerning any one (μηδέν λέξης κακὸν περὶ μηδενός).—To the good life indeed is sweet, but death is still sweeter.—Boy, become in all things like your father.—Let the scholar become as much as possible like (ὡς ὁμοιότατος γενέσθω) his teacher.—Nothing is sweeter than a good friend.

* EIGHTIETH LESSON.

345. The Imperative Mode (continued).

It has been mentioned (Lesson LXXI.) that in negative commands when the Aor. is required the Sub_J. is used instead of the Imper.

μη κλέψης, μηδεις είσέλθη, μηδεν αίσχοον ποιήσης, ἄκουσόν μου, μη τούτου ἀκούσης, do not steal.

let nobody enter.

do nothing base.

hear me.

do not hear this man.

346. Imper. of Contract Verbs.

όρἄω, όρῶ, I see. Imper. ὄρᾶε, ὅρᾶ.

Sing. 2 ὅρᾶε, ὅρᾶ, Dual. 2 ὁράετον, ὁρᾶτον, Plur. 2 ὁράετε, ὁρᾶτε, 3 όραέτω, όράτω.

3 όμαέτων, όματων. 3 όμαέτωσαν, όματωσαν, or όμαόντων, όμωντων.

2 Aor. Eldor, saw, idé, see.

347. φιλέω, φιλώ, I love. Imper. φίλεε, φίλει.

Sing. 2 φίλεε, φίλει, Dual. 2 φιλέετον, φιλείτον,

3 φιλεέτω, φιλείτω. 3 φιλεέτων, φιλείτων.

Plur. 2 φιλέετε, φιλείτε,

3 φιλεέτωσαν, φιλείτωσαν, or φιλεόντων, φιλούντων.

1 Aor. ἐφίλησα, Imper. φίλησον. So, ζήτει, ποίει, ζήτησον, ποίησον. 348. δηλόω, δηλῶ, show. Impe. δήλοε, δήλου.

Sing. 2 δήλοε, δήλου, 3 δηλοέτω, δηλούτω. Dual. 2 δηλόετον, δηλούτον, 3 δηλοέτων, δηλούτων.

Plur. 2 δηλόετε, δηλούτε, 3 δηλοέτωσαν, δηλούτωσαν, οτ δηλούντων, δηλούντων.

1 Aor. ἐδήλωσα, Imper. δήλωσον.

κακῶς ποιῶ, I do evil to.
τὸ ἔργον, ον, the work, deed.
αἰσχρός, ά, όν, ugly, base, shameful.
βέβαιος, α, ον, permanent, stable.

κακῶς τινα ποιῶ,
μὴ ποίει αἰσχοὰ ἔργα,
μηδέποτε μηδὲν αἰσχοὸν ποιήσης,
οὐδένα κακὸν ποιῶ.

I do evil to some one. do not do base deeds. never do any thing shameful.

I do evil to nobody.

349. Rule.—Verbs of doing well or ill govern the Acc. both of the person and the thing; as,

εὖ, κακῶς ποιῶ τινα, ἀγαθὰ ποιῶ τὸν φίλον, I do good or evil to some one.
I do good to my friend.

τιμάω, τιμῶ, I honor.

	Ind.	Subj.	Opt.	Imper.
Pres. Imperf.	τιμ-άω, ῶ, ἐτίμ-αον, ων,	τιμ-αω, ῶ,	τιμ-άοιμι, ῶμι,	τίμ-ἄε, ᾶ.
Fut. 1 Aor. Perf. Pluperf.	τιμήσω, ἐτίμησα, τετίμηκα, ἐτετιμήκειν.	τιμήσω, τετιμήχω,	τιμήσοιμι. τιμήσαιμι, τετιμήχοιμι,	τίμησον. (τετίμηκε).

350. ο, ή κύων, the dog.

SING.	DUAL.	PLUR.
Ν. κύων		Ν. κύτες
G. zvrós	Ν. Α. V. χύνε	G. มบรณัร
D. xvri	G. D. xvroir	D. κυσί(ν)
Α. κύνα		Α. κύνας
V. χύο ν		V. κύ τες

ό δεσπότης, ov, the master, lord. ό οἰκέτης, ov, the servant (house-servant).

351. Exercises.

I. Render into English.

Δεσπόται καὶ οἰκέται.— Ὁ ἀγαθὸς οἰκέτης τὸν δεσπότην τιμὰ.— Ὁ κύων τὸν δεσπότην φιλεῖ τε καὶ τιμὰ.— Μηδένα μηδαμῶς (in no way) κακὸν ποιήσης.— Οἱ κακοὶ ἀεὶ ἀλλήλους κακῶς ποιοῦσιν.— Ὁ ἄδικος πάντας μὲν κακῶς ποιεὶ, μάλιστα δὲ ἑαυτόν.— Μηδέποτε μηδὲν αἰσχοὸν μήτε ποιήσης μήτε λέξης.— ᾿Αεὶ ποίει καλὰ ἔργα.— Μὴ αἰσχρὰ ἔργα ποίει.— ᾿Αεὶ τιμὰτε, ὡ νεανίαι, τοὺς ἀγαθούς.— Οἱ σώφρονες νεανίαι γέροντας ἀεὶ τιμῶσιν.— Μὴ μόνον τοὺς ἀγαθοὺς εὖ ποίει, ἀλλὰ καὶ τοὺς κακούς.— Ὁ πατὴρ ἡμῶν ὁ ἐν τῶ

ούρανῷ οὐ μόνον τοὺς ἀγαθοὺς εὖ ποιεὶ, ἀλλὰ καὶ τοὺς κακούς.—Ἡ ἀρετὴ μονὴ βεβαία ἐστίν.— Οὐδὲν βέβαιον πλὴν ἀρετὴς.—Ἡ ἀρετὴ πηγὴ εὐ-δαιμονίας ἐστίν.—Τὸν μὲν θεὸν μάλιστα τίμα, μετ ἐκεῖνον δέ, τοὺς βελτίστους ἀνθρώπους.

Γέρων τις παίδα κακὸν εὖρεν ἔν τινι τῶν μηλεῶν.—Ό παῖς μὴλα ἔκλεπτεν.—Τοῦτο κακὸν ἦν ἔργον.—Τί εἶπεν αὐτῷ ὁ γέρων;—Παῖ, εἶπεν, ὡς τάχιστα (instantly) κατάβηθι ἀπὸ τούτου τοῦ δένδρου.—Πότερα κατέβη ὁ παῖς, ἢ οὔ;—Ναί, ὡς τάχιστα κατέβη.

II. Render into Greek.

Boy, light the lamps.—Throw ($\acute{e}\acute{n}\psi or$) a stick of wood on to the fire.—Take the golden cup from the table.—Where lies the dog?—He lies either under the table, or on the seat.—The good dog will always honor his master.—The dog bites the colt with his teeth.—The base will always pursue base things.—Young man, neither hear ($\mu\acute{\eta}\tau e \, \ddot{\alpha} \varkappa o v e$) nor speak base words.—Do not do base deeds.—Nothing except virtue is honorable ($\varkappa \alpha \lambda\acute{o}r$) and permanent.—Always honor your father and mother.—Honor the king.—Love and honor that which is good.—Love the good.—Pursue ($\delta\acute{\iota}\omega \varkappa e \, \mu\grave{e}r$) that which is good, shun what is evil.—Send this letter.—Do not send the letter before I come ($\pi e \, i r \, \ddot{e} \, \lambda \, e \, \omega$).—Hunter, collect all the wild beasts into one place.

EIGHTY-FIRST LESSON.

352. oldă, I know (irregular).

		Ind.	
Sing. Dual.	οίδα,	ο ໄ σθα, ΐστον,	ο ໄδε(ν). ίστον.
Plur.	ΐσμεν,	ΐστε,	ἴσᾶσι(ν).
		Subj.	
	είδῶ,	ĩs,	~, &c.
		Opt.	
	દાંહેદાંગુજ,	ης,	η, &c.

Imper.

S. 1001, 1070. D. 1070v, 1070v. Pl. 1078, 10700ar.

ΐσθι (εἰμί am) σοφός, ἴσθι (οἰδα) ταῦτα, ἴσθι σεαυτόν,

know these things. know thyself.

Rem.—More commonly γνῶθι σταυτόν, know thyself, from γιγνώσκω, have in mind, think, judge, know.

353. Construction of the Rel. 55, olog.

The cities which I have,

\(\alpha \) i πόλεις \(\alpha \) ξχω.
 \(\alpha \) έχω πόλεις.
 \(\alpha \) πόλεων \(\alpha \) έχω.
 \(\alpha \) πόλεων \(\alpha \) έχω.
 \(\alpha \) φ \(\alpha \) έχω πόλεων.

From the cities which I have,

\ εν ταῖς πόλεσιν ἃς ὁρῶ.

εν ταῖς πόλεσιν αἶς ὁρῶ.

εν αἷς ὁρῶ πόλεσιν.

εν τοιαύταις πόλεσιν οἵαις ἔχω.

εν οἵαις ἔχω πόλεσιν. In the cities which I see, In such cities as I have,

> REM.—The Rel. is thus often assimilated in case to its antecedent (Gen. or Dat.); ἀπό τῶν πόλεων ὧν ἔχω, &c.

354. Conversely the antecedent is often assimilated in case to the Rel. and placed after the Rel.

This is the man whom you \ ovios ectiv or eldes ardea. δυ είδες ανδρα, ούτος έστιν.

355. For the sake of *emphasis* the Rel. and Demonst. clauses frequently change place, the Rel. preceding; as,

α οὐκ αν ποιοίην, τοῦτο οὐκ | what I should not do, this I

αν λέγοιμι, should not speak of.
δν αν όρω ἀγαθόν, τοῦτον whomsoever I see good, this man I love.

ή μοῦσα, ης,

the muse.

ή ήδονή, ης,

pleasure (from ἡδύς).

ή κακία, ας,

evil, vice.

ὁ Παρνασσός, οῦ, Parnassus.

356. Exercises.

I. Render into English.

Ό Παρνασσὸς ἦν ὑψηλὸν ὄρος ἐν Ἑλλάδι.—Τὸ όρος ὁ Παρνασσός ἡν έδρα τῶν Μουσῶν.—Αὶ έννέα Μούσαι πάλαι Παρνασσόν ώπουν.-Οί "Ελληνες ἀεὶ ἐτίμων τὰς Μούσας.—Ό πλοὺτος ανευ αρετής ούδεν έχει της ήδονης.-Ούκ έκ καμίας γίγνεται ή ήδονή, αλλ' έξ αρετής.—Η αρετή μόνη βεβαίαν έγει ήδονήν.—Τοῦτο πάντες ἴσμεν. -Τίμα τὸν βασιλέα.- Έχαστος οἰκέτης τὸν δεσπότην τιμάτω.-Πάντες οι ἄνθρωποι άει τὸν μόνον θεὸν τιμώντων.—Τίς οὐκ οἶδεν ὅτι ὁ δίκαιος μεγίστων δωρεών άξιός εστιν; Ο μέγας διδάσχαλος είρηχεν ώς ό μαθητής οὐ μείζων έστὶ τοῦ διδασχάλου, οὐδὲ ὁ οἰχέτης τοῦ δεσπότου.— Εὐ ἴοθι (know well, be assured) ὅτι ταῦτα πάντα άληθη εστιν. Ο φήτωρ λέγει περί των πόλεων ων οὺ ἔχεις.—Ό βασιλεὺς χαίρει αἶς ἔχει πόλεσιν.— "Α αν καλα ή, ταυτα αει ποίει.—Τίς πάντων έαυτὸν γιγνώσκει; - Ω νεανία, γνῶθι σεαυτόν.

II. Render into Greek.

I knew these things.—Who does not know that Socrates was a great philosopher?—Who of all (men) does not know that the pleasure of vice is short $(\beta \varrho \alpha \chi \epsilon i \alpha)$?—(We) all know that virtue is immortal.—The Muses used

to sing on Parnassus.—The Muses were nine beautiful virgins.—The pleasure of virtue alone is permanent.—Be assured $(\imath \vec{b} \ \vec{l} \sigma \theta \iota)$ that the Moon is much larger than the Earth.—The Sun is much larger than the moon.—Nothing is so sweet to the laborer as sleep.—Even $(\varkappa \alpha i)$ death is sweet to the good (man).—Sleep is the brother of death.—Love your brother.—Honor your parents.—Always seek what is good $(\imath \vec{o} \ \vec{a} \gamma \alpha \vartheta \vec{o} r)$ and shun evil.—Never say any thing base.—Nothing is blacker than the tongue of the flatterer.—Who stole these apples?—The thief came that he might steal the figs and the cherries.

EIGHTY-SECOND LESSON.

357. The Infinitive Mode.

The Infinitive has four tenses, the *Pres. Fut. Aor.* and *Perf.*

The usual ending of the Pres. and Fut. Infin. Act. is

The 2 Aor. Act. and the Fut. of Liquid verbs, siv.

The Perf. Act. ends in έναι.

The 1 Aor. Act. ends in at.

The regular Pass. and Mid. ending is εσθαι, 2 Aor. Mid. έσθαι.

358. γράφω, write.

Ind.

Inf.

Pres. γράφ-ω, γράφ-ειν, to be writing, to write (habitually).
Fut. γράψ-ω, γράψ-ειν, to be going to write.
1 Aor. ἔγραψα, γράψαι, to write.
Perf. γέγραφα, γεγραφ-έναι, to have written.

πίπτω, fall.

Pres. πίπτ-ω, πίπτ-ειν, to be falling, to fall.
Fut. πεσ-οῦμαι, πεσ-εῖσθαι, to be about to fall.
2 Aor. ἔπεσ-ον, πεσεῖν, to fall.
Perf. πέπτωχ-α, πεπτωχ-έναι, to have fallen.

όρἄω όρῶ, see.

Pres. ὁςἄω ὁςῶ, ὁςἄειν (contr. ὁςῷν), to be seeing, to see.
Fut. ὄψομαι, ὄψεσθαι, to be going to see.
2 Aor. είδον, ἰδεῖν, to see.
Perf. ἑωςακα, ἑωςακέναι, to have seen.

ἔρχομαι, come.

Pres. ἔρχομαι, (ἰέναι instead of ἔρχεσθαι). Fut. (ἤξω, εἰμι, ἤξειν). 2 Aor. ἢλθον (ἦκον), ἐλθεῖν (ἦκειν). Perf. ἐλήλυθα, ἐληλυθέναι.

γίγνομαι, become.

 Pres
 γίγτομαι,
 γίγτοσαι.

 Fut.
 γενήσομαι,
 γενήσεσθαι.

 2 Aor.
 έγενόμην,
 γενέσθαι.

 Perf.
 γέγονα,
 γεγονέναι.

μένω, remain.

Pres. μένω, μένειν.
Fut. μενώ, μενεῖν.
1 Αοτ. ἔμεινα, μεῖναι.
Perf. μεμένηκα, μεμενηκέναι.

ἀκούω, hear.

 Pres.
 ἀκούω,
 ἀκούειν.

 Fut.
 ἀκούσομαι,
 ἀκούσεσθαι.

 1 Aor.
 ἤκουσα,
 ἀκοῦσαι.

 Perf.
 ἀκήκοα,
 ἀκηκοέναι.

So the pupil will be able to form any tenses of the Inf. from their corresponding Ind.

- 359. Accents.—The accent of verbs generally stands as far as possible from the ultimate; but except in the Inf. the following:
 - The Perf. Infin. Act. in έναι as γεγραφέναι, and all Infin. in έναι, as ἰέναι.
 - The 1 Aor. Act. always accented on the penult, ἀκοῦσαι, γελάσαι.
 - The 2 Aor. Act. circumflexed on the ultimate, as πεσεῖν, ἐλθεῖν.
 - 4. The 2 Aor. Mid. is accented on the penult, as γενέσθαι.
 - The Fut. of Liquid verbs is only an apparent exception, μενῶ, μενεῖν, δραμεῖο θαι being contracted from μενέω, μενέειν, δραμέεσθαι.

360. φιλέω φιλώ, love.

Infin. Pres. Fut. 1 Aor. Perf.
φελέειν φιλεῖν, φιλήσειν, φιλῆσαι, πεφιληκέναι.
δηλόω δηλῶ, show.
δηλόειν δηλοῦν, δηλώσειν, δηλῶσαι, δεδηλωκέναι.

εἰμί, am, Infin. Pres. εἶναι, to be, Fut. ἔσεσθαι, to be going to be. οἶδα, know. Infin. εἰδέναι, to know. εἶπον. said. Infin. εἰπεῖν, to say, speak.

δύνἄμαι, I am able. βούλομαι, I wish. κελεύω, I direct, command.

βούλομαι λέγειν, τί κελεύεις με ποιεῖν; ἄξιος εἶ ταῦτα λαβεῖν, ὖδωρ ἡδύ ἐστι πιεῖν,

I wish to speak.
what do you direct me to do.
you are worthy to receive these
things.
water is sweet to drink.

361. Exercises.

I. Render into English.

Τίς βούλεται λέγειν; —Οἱ ὁἡτορες ἀεὶ λέγειν φιλοῦσιν. —Οἱ παὶδες παίζειν φιλοῦσιν ἐπὶ τῷ ποταμῷ. —Οἱ θηρευταὶ βούλονται πρῶτον μὲν ἐπὶ θήραν ἐξιέναι, ὕστερον δὲ τὰς τῶν ὀρνίθων φωνὰς ἀπούειν. —Ο πατὴρ τὴν θυγατέρα πελεύει τὸν λύχνον ἄψαι. —Μὴ βούλου μηδὲν αἰσχρὸν ποιῆσαι. —Ο ἀγαθὸς οὐ δύναται οὐδένα παπῶς ποιῆσαι. —Εἰ ὁ δεσπότης ἐπέλευσε τὸν οἰπέτην ξύλα σχίσαι, ἐποίησεν ἄν. —Ήδύ ἐστι (it is pleasant) ὁρᾶν τὸν ἥλιον. —Ο δίπαιος ἄξιός ἐστι μεγίστας δωρέας λαβεῖν. —Ο μὲν ἄρτος ἡδύ ἐστι φαγεῖν, τὸ δὲ μέλι ἐτὶ ἥδιον. —Ο τοῦ θεοῦ νόμος πελεύει πάντας εὖ ποιεῖν. —Οὐδεὶς δύναται τὸν τοῦ θεοῦ ὀφθαλμὸν φυγεῖν. —Οὐδεὶς ἐδύνατο (was able) ἄδειν ἥδιον τῶν Μουσῶν.

II. Render into Greek.

Who wishes to write?—My daughter wishes to write letters.—The orators wish to speak.—The father directs his son to say these words.—God directs all (men) to do good and to honor their parents.—The thief wishes to steal.—What does he wish to steal?—This golden wedge.—Who is able to steal this purple cloak?—Who can (δύταται) throw this ball on to the roof?—What does the father direct the servant to do?—To light a lamp.—Water is sweet to drink.—Nothing is sweeter to drink than water.—The good man is worthy to receive much gold.—Who is more worthy than you to receive these gifts?—The bad (man) cannot become good.—Who is willing to be miserable?

EIGHTY-THIRD LESSON.

362. The Infinitive Mode (continued).

ὑπέρ, over, above. A Preposition. ὑπὲρ τοῦ, τόν, (Governs the Gen. and Acc.)

- Ι. ὑπὲρ τοῦ.
- (a) over, above (with rest).
- (b) over for protection = on behalf of, for.
- (c) over, in relation to, nearly = $\pi \epsilon \varrho i \tau o \tilde{v}$, but implying interest.
- (a) ὁ ηλιος ὑπὲρ γῆς πορεύεται,
- (b) λέγειν ὑπέρ τινος,
- (c) ὑπὲρ τοῦ πράγματος λέξω,

the sun goes above the earth.

to speak on behalf of any one.

I shall speak in relation to the

- II. ὑπὲρ τόν, (a) over, beyond (with motion).
- (b) beyond,—chiefly of place, measure and number.
- (α) δίπτω ύπερ την οικίαν,
- (b) υπέρ την δύναμιν πάντα έποίησα,
- (b) ύπερ τὰ τριάκοντα ετη,

I throw over the house.

I did all beyond my ability.

above thirty years.

363. ή δύν ἄμῖς, εως, power, ability. τὸ ἔτος, εος ους, the year.

κελεύω, Fut κελεύσω, Perf. κεκέλευκα. βούλομαι, " βουλήσομαι, " βεβούλημαι. δύταμαι, " δυτήσομαι, " δεδύτημαι.

364. Inflection of δύναμαι.

Sing. δύναμαι, Dual. δυνάμεθον, Plur. δυνάμεθα, Imperf. έδυνάμην, δύνασαι, δύναται. δύνασθον, δύνασθον. δύνασθε, δύνανται.

έδύνω, έδύνατο (and ήδύνατο) &c.

χαλεπός, ή, όν, hard, difficult. ὁἀδῖος, α, ον, easy. δεινός, ή, όν, dreadful, fearful, mighty.

365. 1. Many verbs are regularly followed by the Infinitive.

δύταμαι, βούλομαι τρέχειν, κελεύω σε καταβῆται, δέομαί σου έλθεῖτ,

I am able, I wish to run.
I bid you come down.
I entreat you to come.

2. Many Adjectives are followed by the Infin.

χαλεπον λέγειν, δεινός εί λέγειν, εύρειτ, σχίουρος ράδιος λαβείν,

it is hard to speak. you are mighty to speak, to find. a squirrel easy to catch.

3. Nouns are sometimes followed by an Infin.

έργον έστιν εύρειν θεόν,

it is a task = is difficult to find

νόμος έστὶ τοὺς γονεῖς τιμᾶν,

it is a law to honor our parents.

366. Rule.—Adj. or Subst. joined with the Infin. take the case of their antecedent noun or Pronoun.

ἐκέλευσά σε γενέσθαι ἀγαθόν, | I bade you become good. δέομαί σου σοφού είναι,

I entreat of you to be wise.

367. Verbs of thinking, saying, &c., can take the Acc. and Infin. or or, we with a finite mode.

λέγουσιν ότι, (ώς) σοφός εί, λέγουσί σε σοσόν είναι, νομίζω ώς ταῦτα άληθη έστιν, νομίζω ταῦτα ἀληθῆ εἶναι,

they say that you are wise.

I think that these things are

I think these things to be true.

νομίζω, I think.

Fut. νομίσω, 1 Aor. ενόμισα, Perf. νενόμικα. *14

368. Exercises.

I. Render into English.

Ταῦτα κατὰ δύναμιν καὶ ὑπὲρ δύναμιν πεποίηκα.—Ό φήτωο λέγει ύπεο τούτου του άγαθου ανθρώπου.—Ο ήλιος ύπερ ήμων πορεύεται.—Ούχ όρας ότι αι νεφέλαι ύπερ των όρων κείνται :-Οί φίλοι μου ύπερ της θαλάσσης ολκούσιν.- Έδίωξε μεν ο θηρευτής το θηρίον μέχρι του ποταμού, ούκ ηδύνατο δὲ λαβεῖν.—Τὰ τάχιστα θηρία οὐ δάδιόν ἐστι λαβεῖν.—Εἰ μὴ ταῦτα τὰ ζῶα πολὺ θαττον έδραμε των ίππων, εδυνάμεθα αν αυτά λαβείν.—Ταύτα τὰ ταχέα θηρία βούλομαί μεν θηράσαι, οὐ δύναμαι δέ.-Τίς λέγειν βούλεται; -Ούτος ο ρήτωρ λέξει ύπερ τοῦ δικαίου.- Δεινός έστι λέγειν.-Χαλεπόν μεν λέγειν, χαλεπώτερον δὲ ποιεῖν.—Οὐ πλούσιος βούλομαι γενέσθαι, άλλὰ σοφός.--Νομίζω ταῦτα ἀληθη εἶναι.--Νομίζω τὸν φήτορα πάντας τοὺς λόγους λέγειν ψευδείς.— Νομίζω ὅτι ὡς μάλιστα άμαρτάνεις.

II. Render into Greek.

Throw the ball over the table.—Throw it over the house.—It remains above the house.—Do not throw $(\mu \dot{\eta} \ \varrho i \psi \eta_s)$ the axe over the house.—For whom do you speak?
—For the good stranger.—The father writes on behalf

of his daughter.—I speak on behalf of my own soul.—The good always speak on behalf of the good.—It is a task to find God.—It is hard to speak, but still harder to write.—I think that my father is coming.—I think that the nightingales are singing.—I direct the young man always to be good.—The laws direct us to honor our $(\tau o \dot{\nu} s)$ parents.—It is a law always to do good.—The moon is not only above the earth, but also above the atmosphere.—The birds never fly above the earth.

EIGHTY-FOURTH LESSON.

369. The Infinitive (continued).

In negative constructions où is generally used with the Infin. after verbs of saying, believing, thinking, &c.; elsewhere generally μή.

νομίζω σε οὐχ εἰδέναι, τίς λέγει οὐχ είναι θεούς ; κελεύω σε μὴ ἀπιέναι, βούλεται μὴ κακὸς είναι, I think you do not know.
who says there are not gods?
I bid you not depart.
he wishes not to be wicked.

370. If the Infin. has a distinct subject of its own it is placed in the Acc.; but if the subject of the Infin. is a Personal Pronoun, referring to that of the preceding principal verb, the Pronoun is *omitted*, and any Adjectives or Nouns connected with the Infin. are placed in the Nom.

νομίζω σε άμαρτείν. νομίζω άμαρτεῖν (not με άμαρτεῖr), νομίζεις σοπός είναι, λέγουσιν είναι άγαθοί, but, λέγουσιν έμε είναι άγαθόν, νομίζω ήξειν,

I think that you erred. I think that I erred.

you think that you are wise. they say that they are good. they say that I am good. I think that I shall come.

371. Use of the Infin. tenses. Mode of Rendering.

νομίζω τὸν ηλιον όραν, ένομιζον δρᾶν. **ν**ομίζω δψεσθα**ι.** ένομιζον δωεσθαι. νομίζω ίδεῖν, ένόμιζον ίδειν, νομίζω έωρακέναι, ενόμιζον έωρακέναι,

I think that I see the sun. I thought that I saw. I think that I shall see. I thought that I should see. I think that I saw. I thought that I saw. I think that I have seen. I thought that I had seen.

REM.—These constructions are literally:

I think to be seeing = that I see. I thought to be seeing = that I saw. I think to be going to see = that I shall see. I thought to be going to see = that I should see. I think to see (absolute) = that I saw. I thought to see (absolute) = that I saw. I think to have seen = that I have seen. I thought to have seen = that I had seen.

ωςτε (ωστ' ώσθ') so as, so that. so as, with Infin. so that, with Ind.

έχομεν ώτα ώστε (ώς) ἀχούειν, | we have ears so as to hear. ούτω σοφός ώςτε είδεναι, σηφώτερος η ώςτε (ώς) άμαρ-

so wise as to know. too wise to err (wiser than so Rem.—If the connection is less close were is followed by the Ind.

373. The Modal Adv. av is united with the Infinitive, giving it a conditional meaning.

λέγει τουτο ούκ αν γενέσθαι, νομίζω άμεινον αν βουλεύσασνομίζω πάντας ἃν είναι άγα-

he says that this could not happen.

I think I should deliberate bet-

I think that all would be good.

πρίν, before, is followed usually by an Infin.

πρίν ιέναι, ήδες πρίν έμε έλθεῖν, ανέβη πρίν τινα ίδεῖν, દોઇદ જાદુ.

before going. you were singing before I came. he went up before any one saw. but, οὐ πρόσθεν ἀνέβη πρὶν he did not ascend before some one saw.

375. Exercises.

I. Render into English.

Νομίζω τὸν θεὸν πάντα εἰδέναι.—Των Έλλήνων οί πολλοὶ ἐνόμιζον τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὖκ εἰδέναι.—Ο Σωκράτης ἐνόμιζε τοὺς θεοὺς πάντα εἰδέναι.—Ποὶν σοφὸς γενέσθαι, πολλάκις ημάρτανον.÷Πρὶν τὰς τῶν ὀρνίθων φωνὰς ακούσαι, απήλθομεν.- Ωσπερ ενόμιζεν, ούτως έλεγεν.-Νομίζω οὐδένα τῶν ἀνθρώπων πάντα εἰδέναι.—Τίς ἀνθρώπων νομίζει πάντα εἰδέναι;
—Σωκράτης ἐκέλευε τοὺς φίλους τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν.—Ό θεὸς ἀνθρώπους κελεύει πάντας μὲν ἀεὶ εὖ ποιεῖν, μηδένα δὲ μήποτε κακῶς ποιῆσαι.—Ό θεὸς πάντα δύναται ποιεῖν.—Οὖτος ὁ νεανίας νομίζει σοφὸς εἶναι.—Νομίζω τὸν βασιλέα ήξειν ἄμα τῆ ἡμέρα.—Ἐνομίζομεν τὸν βασιλέα τῆ ὑστεραία ήξειν.—Ό φιλόσοφος λέγει τὸν ήλιον έωρακέναι.—Οὖτος λέγει τὸν κλέπτην τὴν χλαῖναν κεκλοφέναι.—Ο τοῦ θεοῦ νόμος πάντας κελεύει ἀλλήλους φιλεῖν καὶ εὖ ποιεῖν.—Όφθαλμοὺς ἔχομεν ώςτε ὁρᾶν.—Πόδας ἔχομεν ώςτε τρέχειν, καὶ χεῖρας ώστε πάντα ὅσα ἂν βουλώμεθα ποιεῖν.—'Οδόντας ἔχομεν ώςτε ἐσθίειν.

.II. Render into Greek.

Socrates was a great philosopher.—Socrates used to say that the gods knew all things.—Who of us thinks that he knows all things or even (η **\alpha \tilde{\ell}) himself?—Socrates says that God both sees and hears all things.—The boy thinks that he is wise.—Some young men think that they are wiser than their fathers.—The messenger says that the king will come to-morrow.—I think that the king has come.—I thought that I had seen my daughter.—The merchant thinks that he is rich.—He directs the young man not to become rich.—I think that I hear a voice.—I think that I have heard a voice.—I thought that I had heard a voice.—I think that you will hear the voice of the nightingale.

EIGHTY-FIFTH LESSON.

376. The Infinitive with the Article.

The Neut Sing. of the Art. is used in all its cases with the Infin. converting it into an abstract noun. The mode of rendering it will be seen from the following examples.

N. το γράφειν, the to write = the fact of writing, writing.

G. $\tau o \tilde{v} \gamma \rho \alpha \phi \epsilon i v$, of the to write = of writing.

D. τῷ γράφειν, to, with or by writing.

A. το γράφειν, writing.

τοῦ γράψαι, of writing (absolute).
τῷ γεγραφέται, to, by or with having written.
τὸ γράψειτ, the being about to write.

377. The Infin. thus used is constructed like a subst.; as,

ή δύναμις τοῦ ὁρῷν, ἐκ τοῦ γεγραφέναι,

μετὰ τοῦ ποιεῖν, μετὰ τὸ πεποιηκέναι, πρὸς τὸ ἰδεῖν, πρὸς τῷ έωρακέναι, the power of seeing.
out of, in consequence of, having
written.
in connection with the doing.
after having done.
to, in order to the seeing.
in addition to having seen.

Bear in mind the distinction between the continued Pres. and the absolute Aor.

ἀπὸ τοῦ ὁρᾶν, ἀπὸ τοῦ ἰδεῖν, from seeing (as a continued, or habitual act). from seeing (in a single instance).

ο πένης (πόνος) the day-laborer, the poor man.

G. $\pi \acute{e} \nu \eta \tau \sigma \varsigma$, D. $\pi \acute{e} \nu \eta \tau \iota$, N. Pl. $\pi \acute{e} \nu \eta \tau \epsilon \varsigma$, D. $\pi \acute{e} \nu \eta \sigma \iota(\nu) \&c$. ή πενία, ας, poverty (not beggary). έναντίος, α, ον, opposite, contrary.

ή πετία έναντία έστι τῷ πλού- poverty is opposed to wealth. τὸ λέγειν οὐκ ἐναντίον τῷ γράέκ τοῦ ὁρᾶν γίγνεται τὸ εἰδέναι, from seeing comes knowing.

speaking is not opposed to writing.

379. Exercises.

I. Render into English.

Ούχ οι πένητες ἄθλιοι, άλλ' οι κακοί.—Ούκ έχ πλούτου ἐστὶν ἡ εὐδαιμονία, ἀλλ ἐξ ἀρετης.— Τὸ δράν κρεῖττόν ἐστι τοῦ ἀκούειν.—Τὸ ὁράν εναντίον εστί τῷ ἀκούειν.—Νῦν εστιν ὁ χρόνος τοῦ ίδεῖν.-Μετὰ τὸ λέγειν, γίγνεται τὸ ποιείν.-Τὸ άμαρτάνειν φάδιον.—Οὐ τὸ λέγειν χαλεπόν, αλλα τὸ ποιείν.—Έχ τοῦ έωραχέναι, οἶδα.— Αχούω αντί τοῦ λέγειν.—Ο νεανίας λέγει αντί τοῦ ἀκούειν.—'Αντὶ τοῦ γράψαι, ἔλεξα.—'Αντὶ τοῦ ελθεῖν, έγραψα.— Ήλθομεν πρὸς τὸ ίδεῖν.— Αέγω περί του γεγραφέναι, ού περί του έωρακέrai.

II. Render into Greek.

The time of running.—The time not of seeing, but of hearing.—I am present in consequence of having heard.

—We fled in consequence of seeing (ἐκ τοῦ ἰδεῖν).—What is opposed to seeing?—Hearing is not opposed to seeing.

—Running is opposed to walking.—Pursuing is opposed to fleeing.—The shepherd flees instead of pursuing.—He pursues instead of fleeing.—We shall write after having spoken.—He spoke in addition to writing (πρὸς τῷ γράψαι).

—I speak concerning writing.—Virtue is opposed to vice.

—Virtue is in nothing similar to vice.—Vice is in all things opposed to virtue.

EIGHTY-SIXTH LESSON.

380. The Infinitive with the Article (continued).

The Infinitive with the Art. may take a subject in the Acc. and govern its appropriate case.

τὸ ἐμὲ γράφειν,
τὸ ἐμὲ ἐπιστολὴν γράψαι,
τοῦ ἡμᾶς ταῦτα εἰρηκέναι,
τῷ τὸν ἄνδρα γεγραφέναι ταῦτα,
τῷ ταῦτα γεγραφέναι τὸν ἄνδρα,

my writing (the, me to be writing).
my writing a letter (the, me to write, &c.)
of our having said this (of the us to have said).

by the man's having written these things.

381. Even after Prepositions, however, the subject of the Infin. is omitted, if it would be a Personal Pronoun referring to the subject of the preceding verb, and the same rule holds as in (370).

μαχάριος εἶ διὰ τὸ ἀγαθὸς | Elvai. ό παῖς σοφός έστι πρὸς τῷ καλὸς είναι, but, αντί του τον παίδα καλόν είναι, σοφός έστιν,

you are happy on account of being good. the boy is wise in addition to being beautiful. instead of the boy's being beautiful he is wise.

382. In negative constructions the Infinitive with the Art. always takes μή (not οὐ), μηδείς, &c.

τὸ μὴ λέγειν, οὐχ ὁρᾶς διὰ τὸ μὴ ὀφθαλμοὺς you do not see, on account of δια το μηδένα είδέναι,

not to speak (the not to speak). not having eyes. on account of no one's knowing.

τυσλός ή, όν, blind. ὁμαλός, ή, όν, level, even. στη-άω, ω, I am silent. Fut. σιγήσω, Perf. σεσίγηκα.

383. Exercises.

I. Render into English.

Ο φιλόσοφος πάντα ταῦτα εἰδέναι νομίζει.— Ο Σωμράτης έλεγε τοὺς θεοὺς πάντα δηλοὺν τοῖς αγαθοίς.-Πλάτων ενόμιζε την ψυχην άθάνατον εἶναι. ΤΟ πένης ζητεῖ πλούσιος γενέσθαι. Ό θεὸς πάντας εὖ ποιεῖ ἐκ τοῦ ἀγαθὸς εἶναι. Ο κλέπτης κλέπτει διὰ τὸ κακὸς εἶναι. Οὖτος ὁ νεανίας πολλὰς βίβλους συνείλοχε πρὸς (ἐπὶ) τὸ σοφὸς γενέσθαι. ΤΟ χρόνος τοῦ τὰ τοιαῦτα εἰδέναι ἀεὶ πάρεστιν. Έκ τοῦ τὸν ἄνδρα μὴ ὀφθαλμοὺς ἔχειν, τυφλός ἐστιν. Τὸ σιγὰν ἐναντίον ἐστὶ τῷ μὴ σιγὰν. Τὸ μὲν λέγειν χαλεπόν, τὸ δὲ μὴ λέγειν ἐτὶ χαλεπώτερον. Ο ὑἡτωρ ταῦτα εἴρηκεν ἐκ τοῦ μὴ σοφὸς εἶναι. Τὸ πεδίον ὁμαλόν ἐστιν. Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.

II. Render into Greek.

Laughing.—A time of laughing.—To laugh indeed is pleasant, but to do good to others is much pleasanter. —To know all things is difficult.—To do is more difficult than to know.—From seeing the sun, I have become blind.—We have eyes so as to see many things.—The old man is blind.—We have a tongue so as to say all things which $(\pi\acute{\alpha}r\alpha\ \acute{\sigma}\sigma\alpha)$ we wish.—Nothing is sweeter to the poor man than sleep.—The king has both horsemen and galleys so as to pursue us.—If we had horses so as to pursue, we should not flee.—To flee is less easy than to pursue.—Speaking is opposed to being silent.—Nothing is more difficult than being silent.—Life $(\acute{\eta}\ \zeta\omega\acute{\eta})$ is opposed to death.

EIGHTY-SEVENTH LESSON.

384. The Participle.

The Greek Act. verb has four Participles; the Pres. Fut. Aor. and Perf.

The Pres. Fut. and 2 Aor. Act. Part. end in ω_r . The 1 Aor. Act. ends in $\bar{\alpha}_s$. The Perf. Act. ends in ω_s .

385. γράφω, write.

Ind.

Part.

Pres. γράφω, γράφ-ων, ουσα, ον, writing (being in the act, &c.)
Fut. γράψω, γράψ-ων, ουσα, ον, being about to write.
1 Aor. ἔγραψ-ἄ, γράψῶς, ασα, αν, writing (absolute).
Perf. γέγρἄφἄ, γεγραφ-ώς, νῖα, ός, having written.

λέγω, speak.

Pres. λέγ-ω, λέγ-ων, speaking (continued or habitual).
Fut. λέξ-ω, λέξ-ων, being about to speak.
1 Aor. ἔ-λεξ-α, λέξ-ας, speaking (absolute).
Perf. εἴψηκ-α, εἰψηκ-ώς, having spoken.

εύρίσκω, find.

 Pres.
 εὐρίσ κω,
 εὐρίσκ-ων.

 Fut.
 εὐρή-σω,
 εὐρή-σων.

 2 Aor.
 εὐρ-ον,
 εὑρ-ων.

 Perf.
 εὕρη-κά,
 εὑρη-κώς.

ἀχούω, hear.

Pres. ἀχούω, ἀχούων. Fut. ἀχούσομαι, ἀχουσόμενος. 1 Aor. ἥχουσα, ἀχούσᾶς. Perf. ἀχήχοα, ἀχηχοώς.

386. Declension of the Participle in wr.

είμί, am. Part. ων, being.

		SING.			
N.	ณ์ข -	οὖσα	őv		
G.	จึงขอร	οὖσης	จึงขอร		
	จึงชน	oขึ้งๆ	orti		
	ὄντα	οὖσαν	őv		
	ญ้ ข	οὖσα	őv		
DUAL.					
N. A. V.	ด้ าระ	oขือส	<i>จึง</i> 78		
	ὄντοιν	οῦσαιν	ő ง тоเง		
		PLUR.			
N.	จึงของ	οὖσαι	őντα		
	őντων	oขังฉัง	őντων		
D.	οὖσι(ν)	οὖσαις	$ov\sigma\iota(v)$		
	οντας	ουσας	ὄντα		
	ὄντες	οὖσαι	ὄντα		

So γράφων, γράφουσα, γράφον. γράψων, γράψουσα, γράψουσα. εὐρον. εὐρονοα. εὐρον.

387. The 1 Aor. Part. in $\bar{\alpha}_S$ is declined like $n\tilde{\alpha}_S$, $n\tilde{\alpha}\sigma\alpha$, $n\tilde{\alpha}r$.

γράψας, ασά, αν, G. γράψαντος, άσης, &c.

The Pass. and Mid. Participles in μενος are declined like Adj. in ος, η, ον, as ἀκουσόμεν-ος, η, ον, &c.

Accent.—The 2 Aor. Part. in ώ and the Perf. Part. in ώς are Oxytone (accented on the ultimate).

388. The Pres. Part. regards an act as going on at the time indicated by the principal verb; the Perf. as completed; the Aor. regards the act absolutely.

ήλθεν έχων, ταῦτα έωρακώς, ἀπῆλθεν, ἰδών τὸν ἀστέρα, ἐχάρην,

he came having (while having).
having seen these things, he departed.
(on) seeing the star, I rejoiced.

Rem.—The Pres. Part. may frequently be rendered with while, in, the Aor. with on.

όρῶν τὸν ἀστέρα, ἰδὼν τὸν ἀστέρα, ἑωραχώς τὸν ἀστέρα, χαίρω ταῦτα ποιῶν, (while) seeing the star.
(on) seeing the star.
(after) having seen the star.
I rejoice while or in doing these things.

389. Exercises.

I. Render into English.

Ταῦτα λέγων, ἀμαρτάνεις.—Ἡ κόρη μένει εν τῆ οἰκία, ἐπιστολὰς γράφουσα.—Ταῦτα ἀκούσας, ἐπιστολὴν πρὸς σὲ ἔγραψα.—Ὁ κλέπτης, τὴν χλαϊναν λαβών, ώς τάχιστα ἀπέδραμεν.—'Ο ἀγαθὸς σφόδρα χαίρει ἀκούων παρὰ τοῦ φιλοσόφου ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.—'Ο βασιλεύς, ἐν τῷ πόλει ὤν, πάντας εὖ ἐποίει.—-Κακὸς ὤν, τοῖς κακοῖς χαίρεις.—'Αεὶ χαίρομεν ὁρῶντες (seeing) τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἀστέρας.—'Η κόρη κάθηται ἐν τῷ στοᾳ τῆς ἀηδόνος ἀκούουσα.—Γέρων τις, παὶδα ἐπὶ τῆς μηλέας εὑρών, μῆλα κλέπτοντα, ἐκέλευσεν αὐτὸν καταβῆναι.—'Ο νεανίας πεπτωκώς κεῖται ἐπὶ τῆς γῆς.

II. Render into Greek.

I come having a flower.—The maidens are present having flowers in their hands.—I used to rejoice (while) seeing such beautiful flowers.—(In) saying these things you do not err.—The philosopher does not err (in) saying that there is only one God.—(After) having heard the orator, we went away.—On finding this cloak, I took it into my hands.—On seeing the beautiful stars, I rejoiced.—The hunter, taking $(\lambda \alpha \beta \omega r)$ his dog, went forth into the woods.—Who does not rejoice while seeing the virtue of the philosopher.—The young man (after) having seen his father, came hither.—Who knows himself?—Nobody sees even his own soul.—Boy, be such ($i\sigma v$) $\tau ouv v v v$) in reference to $(\pi v v)$ others, as you wish others to be in reference to yourself.

EIGHTY-EIGHTH LESSON.

390. The Participle (continued).

Inflection of the Perf. in $\omega_{\mathcal{S}}$.

γεγοάφώς, having written.

	BING	3.			
N.	γεγομφ-ώς,	vĩŭ,	óς		
G.		ર્ગાલેંદ્ર,	ότος		
D.	γεγραφ-ότζ,	υία,	. ότι		
A.	γεγοαφ ότα,	บเัน้า,	óς		
v.	γεγραφ-ώς,	vĩă,	ός		
DUAL					
N. A. V.	γεγραφ-ότε,	νία,	ότε		
	γεγραφ-ότοιν,	υίαιν,	ότοι»		
	PLU	R.			
N.	γεγραφ-ότες,	νῖαι,	ότ ἄ		
G.	γεγοαφ-ότων,	บเฉี้ร,	ότων		
D.	γεγραφ-όσι(ν),	vίαις,	όσι(ν)		
A.	γεγραφ-ότας,	νίūς,	ότα		
V.		ર્શેલા,	ότἄ		

391. Participle of Contract Verbs.

The present Participles of contract verbs are contracted throughout; as from

	် ၉αဴω ဝ်၉∞̃,	Pres. Part. δράων δρῶν.	
Sing.	Ν. όρ-άων ῶν,	άουσα ῶσα, άοτ ῶτ.	
	G. όρ-άοντος ῶντος,	αούσης ώσης, άοντος ῶντος	ς.
	D. όρ-άοντι ῶντι, &c.		

φιλέω φιλώ, love.

Part. giléwr gilwr.

Sing. N. qul-έων ων,

έουσα οῦσα,

έον οῦν.

G. φιλ-έοντος ουντος,

εούσης ούσης,

έοντος οῦντος.

D. φιλ-έοντι ουντι, &c.

So Fut. in $\tilde{\omega}_{\nu}$ of Liquid verbs as,

μενοῦν. μενῶν, μενοῦσα, from μενέων, μενέουσα, μενέον.

δηλόω δηλῶ, show. Part. δηλόων δηλῶν.

Sing. N. δηλ-όων ων,

όουσα οῦσα,

óov ovv.

G. δηλ-όοντος ουντος,

οούσης ούσης,

όοντος οῦντος.

D. δηλ-όοντι ούντι, &c.

392. Participles of $\delta \rho \tilde{\omega}$, see.

Ind.

Part.

Pres. Fut.

όράω όρῶ, ὄψομαι,

2 Aor. είδον, Perf. έώρᾶχα, όραων όρων.

όψόμενος. ίδών.

έωρακώς.

(ἰών from είμι, used instead of ἐρχόμενος).

ήξων instead of έλευσόμενος, &c.)

ἔοχομαι, come (go).

Pres. ἔρχομαι

Fut. $(750, il\mu i)$ 2 Aor. ηλθον (ηκον)

έλθών.

έλήλυθα, Perf.

έληλυθώς.

393. Rule.—The Participle like the Adj. agrees in gender, number and case with its subst.

> ό πατηρ όρων, the father (while) seeing. αί γυναίκες όρῶσαι, the woman seeing.

394. The Participle is used in Greek much more extensively than in English; often where we use the verb with and, when, since, although, because, &c.

λαβών τὸν πίλον, ήλθεν, he took his hat and came (takούχ ὁρᾶς, οὐκ ὀφθαλμοὺς ἔχων, ου πρός σε λέξω, ώτα ουκ έχονπάντων παρόντων, οὐδεὶς ἔλεξ-

ing his hat, he came). you do not see, not having eyes (since you have not eyes). I shall not speak to you, not having ears (because you have not ears). all being present (though all were present) none spoke.

φέρω, I bring, bear (irregular). 395.

Part. Ind. Pres. φέρω, φέρων. Fut. οΐσω, οΐσων. 2 Aor. ἦνεγκον, ένεγχών. ἐνήνοχἄ, Perf. ένηνοχώς.

ο ὑετός, οῦ, the rain, rain.

ἡ χάλαζἄ, ης, the hail, hail.

δ λειμών, ώνος, the meadow.

ή γαστής, έρος, the stomach (like πατής, Exc. Voc. regular γαστής).

396. Exercises.

I. Render into English.

Τί φέρεις; — Βακτηρίαν φέρω. — Ο παϊς ἔρχεται φέρων τὴν τοῦ γέροντος βακτηρίαν. — Η γυνὴ δλίγον πρότερον ἦλθε, ποτήριον ἐν τῷ χειρὶ φέρουσα. — Οἱ ἄνδρες παρῆσαν μὲν ἡμῖν μέχρι τῆς έσπέρας, ἰδόντες δὲ τοὺς ἀστέρας, ἀπὴλθον. — Ο ὑετὸς ἐκ τῶν νεφελῶν ἔρχεται. — Ο ὑετὸς καὶ ἡχάλαζα εἰς τοὺς λειμῶνας πίπτουσιν. — Χαλεπόν ἐστι πρὸς τὴν γαστέρα λέγειν, ὧτα οὐκ ἔχουσαν. — Ο ὄφις, ἐν τῷ πόα κείμενος, τὸν νεανίαν δήξεται. — Ο γέρων σφόδρα χαίρει τὸν ἥλιον ὁρῶν. — Εἰρήκασί τινες τὸν ἡλιον λίθον εἶναι. — Τὸν μὲν ἥλιον πῦρ εἶναι λέγουσι, τὴν δὲ σελήνην, γῆν. — Ἡ χάλαζα ἔπιπτε πᾶσαν τὴν ἡμέραν μέχρι τῆς νυκτός.

II. Render into Greek.

What do you come bringing?—I come bringing the stranger's cloak.—You have not brought his cloak, but your own.—I shall not bring my cloak, but the merchant's.—Who will come, having a beautiful cloak?—Nobody.—The messenger, taking the letter, departed.—Having come into the forest, I went to splitting (ἐσχιζον) wood with an axe and a wedge.—The horseman took

his horse (λαβών) and went up on to the hill.—Mounting (urabas) his horse, he went down through the plain into the large meadow.—When (ore) the rain was falling, the sun was in the clouds.-If the hail had not fallen, the garden would have been beautiful.—Wine is a mirror of the mind.—Speech is the image of the soul.

EIGHTY-NINTH LESSON.

The Participle (continued). 397.

The Fut. Part. in Greek is often used, especially with verbs of coming, sending, &c., to denote a purpose.

πέμπω σε ζητήσοντα, I send you to seek. ἥχω τοῦτο λέξων, I am come to say this.

If the purpose is represented as in the mind of another, ws, as, may accompany the Part.

τὸν λύγνον ἔλαβεν ώς ἄψων, ηλθεν ώς κλέψων.

he took the lamp, as about to = in order to light it. he came in order to steal.

398. Many verbs, which in Latin are followed by the Infin., take in Greek a Participle, particularly verbs of seeing, hearing, knowing, making known, remembering, beginning, &c.

δρῶ σε σοφὸν ὄντα, όρῶ ὅτι σοφὸς εἶ, οίδα αὐτὸν μαχάριον ὅντα, οίδα δτι μακάριός έστιν. είδον τον παϊδα τρίχοντα, ζχουσά σου εἰπόντος, δηλοῖς ταῦτα οὖτως ἔχοντα, δηλοίς ώς ταῦτα ούτως έχει,

I see that you are wise. I know that he is happy. I saw the boy running. I heard you say. you show that this is so.

399. When the Participle thus stands for the Infin. the same rule applies as in the Infin. (see 370) viz. that if its subject is a Personal Pronoun coinciding with that of the principal verb, the Pronoun is omitted, and the Participle placed in the Nom.

> οίδα σοφός ών, ήδειν πλούσιος ών,

I know that I am wise. I knew that I was rich.

ολδα, I know, $\tilde{\eta}$ δειν, I knew. 400. ίσθι, know, είδώς, knowing.

μέμνημαι, σαι, ται, &c. I remember (Perf. Pass. from μνάομαι). Imper. μέμνησο, remember. Infin. μεμνησθαι, Part. μεμνημένος.

μανθάνω, I learn, understand. Fut. μαθήσομαι, Perf. μεμάθηκα, 2 Aor. έμάθον.

παρὰ τοῦ διδασκάλου μαν- | I learn from the teacher. μέμιτησο ἄνθρωπος ὧν.

remember that you are a man.

401. Exercises.

I. Render into English.

Ω ανθρωπε, ισθι θνητός ων.- Ω βασιλεύ, με μνησο ανθρωπος ων. - Ισμεν την ψυχην αθάνατον οὖσαν.—Οὖτος ὁ πλούσιος οὐ μέμνηται θνητὸς ὤν.--Οἶδα τὸν φιλόσοφον σοφὸν ὄντα.-Ό Βασιλεύς άγγελον έπεμψε λέξοντα ότι αὐτὸς ήξει. - Δεύρο εληλύθαμεν τοῦ ξήτορος ακουσόμενοι.-Οὐδεὶς πώποτε Σωκράτους οὐδεν κακὸν ηκουσε λέγοντος.- Ο πατήρ δηλός έστι την θυγατέρα φιλών. Ο ξμπορος λέγει αὐτὸς μεν οὐ πλούσιος, έμε δε πλουσιώτατον είναι. Οι νεανίαι είς τα όρη ανέβησαν ώς χουσον ζητήσοντας. Ο νεανίαι πολλά είδεναι νομίζουσιν. Ο γέρων οίδεν αὐτὸς ού πολλά είδώς. - Όρωμεν τούτους τούς μαθητάς πολλά καὶ καλά μεμαθηκότας.— Επειδή είδον τὸν ίππέα πίπτοντα ἀπὸ τοὺ ἵππου, καὶ ἤδη (already) πεπτωκότα, αὐτῷ προσέδραμον.—Οὐκ άελ μεμνήμεθα θνητοί όντες.

II. Render into Greek.

I think that I am wise.—The old man knows that he is not wise.—I know that the old man is a philosopher.—Socrates, alone of all the Greeks, knew that he was not wise.—We know that we are mortal.—Know that the body indeed is mortal, but the soul immortal.—

Nobody ever heard Socrates say any thing evil.—We know that God sees all things.—O boy, remember that God sees and knows all things.—I have learned from my teacher many excellent things.—I have learned that there is poison in the tongue of the flatterer.—If the king had come, he would have seen us fleeing.

NINETIETH LESSON.

402. The Participle (continued).

The mode of rendering the Participle varies, as in the Infin. (see 371) according to the principal verb; thus,

οίδα άμαρτάνων,

ήδειν άμαςτάνων, οίδα ήμαςτηχώς, ήδειν ήμαςτηχώς, οίδα, ήδειν άμαςτών, οίδα άμαςτησόμενος, ήδειν άμαςτησόμενος, I know that I err (lit., I know erring).
I knew that I erred, was in error.
I know that I have erred.
I know that I had erred.
I know, knew that I erred.
I know that I shall err.
I knew that I should err.

403. Most of the verbs which are followed by a Part. instead of the Infin. may take the Infin. but in a different sense: thus,

οίδα τιμῶν, οίδα τιμᾶν, μανθάνω σοφὸς ὧν, μανθάνω σοφὸς εἶναι, I know that I honor. I know how to honor. I learn that I am wise. I learn how to be wise. μέμνημαι ποιήσας, μέμνημαι ποιήσαι, ἀκούω αὐτοῦ λέγοντος, ἀκούω αὐτὸν λέγειν, I remember doing, that I did.
I remember to do.
I hear him speaking.
I hear that he speaks.

404. ἀνοίγω, ἀνοίγνῦμι, Ι open. Fut. ἀνοίξω, 1 Aor. ἀνέωξα. Perf. ἀνέωχα, have opened. 2 Perf. ἀνέωγα, am open.

ο κόσμος, ον, (order) the world (as an orderly system). παντάχοῦ, every where.

405. Exercises.

I. Render into English.

"Ισμεν τὸν θεὸν οὔποτε ἀμαρτάνοντα.—"Ανθρωπος ὤν, οἶδα πολλάκις ἁμαρτάνων.—Τὸ μήποτε ἁμαρτεῖν ἐστὶ τοῦ θεοῦ μονοῦ.— Ὁ μαθητὴς μανθάνει σοφὸς εἶναι.— Ὠ βασιλεῦ, ἀεὶ μέμνησο οὐκ ἀθάνατος ὤν.— Ὠ παὶ, μέμνησο σώφρων
εἶναι.—Τίς τὴν θύραν ἀνέωξεν; — Ὁ κλέπτης,
θύραν ἀνοίξας, εἰσῆλθεν ὡς κλέψων.— Ακούω
τῶν ὀρνίθων ἀδόντων.— Ακούομεν τὰς κόρας
ἄδειν.— Ὠ παὶ, ἄνοιξον τὴν θύραν.— Ὁ θεὸς
πανταχοῦ ἐστιν.—Πὰς ὁ κόσμος πλήρης ἐστὶ τοῦ
θεοῦ.— Ὁ ἥλιος ὀφθαλμός ἐστι τοῦ κόσμου.

II. Render into Greek.

I have learned these things.—The king has learned to be just.—I have heard the orator say many things.—The orator knows that he has not spoken well.—The great king does not know that he is mortal.—I knew that I had not spoken well.—Nothing is immortal except virtue.—The good (man) knows how to honor the good.—As a mirror shows the face, so wine shows the mind.—I remember opening the door.

NINETY-FIRST LESSON.

406. The Participle (continued).

Genitive Absolute.—A Substantive and Participle are placed absolutely in the Gen. to express cause, time, and such other relations as we express by the Nom. absolute.

τοῦ ἡλίου ἰόντος, νὺξ φεύγει, σοῦ λέγοντος, ἐγὼ σιγῷ,

έμοῦ πελεύσαντος, ἦλθες, οὐδὲ πελεύσαντος ἐμοῦ, ἦλθες, the sun coming, night flees. you speaking (while you speak) I am silent.

I directing, you came.

not even I bidding = though I

bade, did you come.

407. The particle ω_s is used with the Gen. or Acc. absolute to indicate a reason existing in the mind of the person spoken of, or assigned by him.

σιγἄ ώς πάντων εἰδότων, σιγὰ ώς πάντας εἰδότας, he is silent, as all knowing = on the ground that all know.

Rem.—Distinguish carefully the Gen. absolute with and without ως; thus,

λέγει, πάντων παρόντων,

λέγει ως πάντων παρόντων,

he speaks, all being present (since all are present).
he speaks, on the ground that,
as supposing that all are

present.

κλείω, I shut.

Fut. κλείσω, 1 Aor. έκλεισα.

κλεῖσον τὴν θύραν, σοῦ κλείοντος, ἐγὰ ἀνοίγα,

shut the door.
you shutting = while you shut,
I open.

408. In addressing persons in Greek the omission of $\vec{\omega}$ implies scolding or contempt.

παῖ, τί ποτε λέγεις;

boy, what in the world are you saying?

409. δ iγθ vs, the fish.

SING.	DUAL.	PLUR.	
N. ἰχθός G. ἰχθύος D. ἰχθύϊ A. ἰχθύν V. ἰχθύ	N. A. V. ἐχθὕε G. D. ἐχθύοιν	Ν. ἰχθύες G. ἰχθύων D. ἰχθύσι(ν) Α. ἰχθύας (ἰχθός) V. ἰχθύες	

Λί 'Αθηναι, ων, Athens.
'Η Αίγυπτος, ου, Ægypt, Αίγύπτιοι, Ægyptians.
'Ο Νείλος, ου, the Nile.
κλεινός, ή, όν, famous, celebrated.

410. Exercises.

I. Render into English.

Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—'Ο Νείλος κλεινὸς ἦν ποταμός.—'Εν 'Αθ ήναις κλεινοὶ ἤσαν φιλόσοφοι.—'Ο Νείλος πλήρης ἐστὶν ἰχθύων.
—Τοῦ ἡλίου λάμποντος, πάντα δῆλά ἐστιν.
—Τῶν ἡητόρων λεγόντων, πάντες θαυμάζοντες καθ ἡμεθα.—Τῶν διδασκάλων λεγόντων, σιγῶσιν οἱ μαθηταί.—Οὐδὲ (not even) λέγοντος τοῦ διδασκάλου, σιγᾳ ὁ νεανίας.—'Ο πατὴρ πέμπει τὸν παὶδα τὴν θύραν κλείσοντα.—Μέμνημαι τὴν πύλην ταύτην τῷ πρόσθεν νυκτὶ ἀνοίξας.— Ταῦτα λέγεις ὡς πάντων εὖ ἐχόντων.—Πάντων τάχιστόν ἐστι νοῦς · διὰ πάντων γὰρ (for) τρέχει.

II. Render into Greek.

I know that I am mortal.—I saw the boy both opening and shutting the door.—I remember shutting the door.—Boy, remember to shut the door.—We being si-

lent, the orators speak.—The few (rwo dlipw) being silent, the many speak.—The Ægyptians say that the sun and moon are gods.—In Athens were many beautiful porticoes.—The Nile is full of large fishes.—Near Athens was a celebrated river.—On coming hither, I saw the fishes in a golden cup.—Much hail has fallen.

NINETY-SECOND LESSON.

411. The Participle with the Article.

The Participle is used with the Art. in all cases and numbers *substantively*, to express the doer (or receiver) of the act, and may be rendered sometimes by a noun, or more commonly by the relative and verb; thus,

ό γράφων, τῆς γραφούσης, τὸ γράφον, οἱ γράφοντες, he who writes = the writer.
of her who writes.
that which writes.
they who write, the men who
write.

So, in the other tenses;

Αοτ. ή γράψασα, Fut. οἱ γράψοντες, Perf. τῶν γεγραφότων, she who wrote. they who will write. of those who have written.

412. The Article and Participle thus used are constructed like a noun; as,

ό διώκων φεύξεται, τὸν φεύγοντα διώκω, ή τοῦ λέγοντος φωνή, διὰ τὸν έληλυθότα,

he who pursues will flee. I pursue the man who flees. the voice of him who speaks. on account of the man who has'

413. While thus constructed as a noun, the Participle may govern its proper case as a verb.

ό ταῦτα είπων πάρεστιν, φεύγω τοὺς έμὲ καχῶς ποιοῦνή κόρη ή την έπιστολην γράψαthe man who said this is pres-I flee those who injure me.

the maiden who wrote the let-

χρήσιμος, η, ov, useful. τὸ πρόβἄτον, ov, the sheep. ὁ θόρὔβος, ov, tumult. ή εὐσέβεια, ας, piety. $\mathring{\alpha}$ μ $\mathring{\alpha}$ θ $\mathring{\eta}$ ς, ές, unlearned, untauhgt (like $\pi \lambda \mathring{\eta} \rho \eta \varsigma$). χουσόμαλλος, or, golden-fleeced (like αλογος), from χουσός, gold, and μαλλός, a lock or fleece of wool.

414. Exercises.

I. Render into English.

Ο ταῦτα ποιῶν.—Οἱ ταῦτα πεποιηκότες.—
Φιλῶ τοὺς ἐμὲ φιλοῦντας.—Ο θεὸς φιλεῖ πάντας τοὺς ἑαυτὸν τιμῶντας.—Οὐκ ἂν χουσὸν λάβοις πλην παρὰ τοῦ ἔχοντος.—Οἱ νῦν γελῶντες οὐκ ἀεὶ γελάσονται.—Οἱ σήμερον φεύγοντες, αὕριον διώξονται.—Τοὺς τὸν θεὸν τιμῶντας αὐτὸς τιμήσει.—Οἱ τοὺς κακοὺς φιλοῦντες, αὐτοἱ εἰσι κακοί.—Ο ἐν τῆ γλώσση ἰὸν ἔχων, ἔχει καὶ ἐν τῆ καρδίφ.—Οὐχ ὁ πολλὰ εἰδώς, ἀλλὶ ὁ χρήσιμα εἰδώς, σοφός.—Λύκος, ἰδὼν ποιμένας πρόβατον ἐσθίοντας, Ἡλίκος ἂν ἡν, εἶπε, θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!—Ο ἀμαθης πλούσιος πρόβατόν ἐστι χρυσόμαλλον.—Πασῶν τῶν ἀρετῶν καλλίστη ἐστὶν ἡ εὐσέβεια.

II. Render into Greek.

I love him who loves virtue.—We do good to those who do good to us.—Those who opened the door will shut it.—It is easy to love those who love us.—He who knows useful things is wise.—None is wise except him who knows useful things.—None is happy except him who honors God.—Those who speak are frequently less wise than those who are silent.—He who is silent is often wiser than he who speaks.—They who pursue are swifter than those who flee.—This ignorant rich (man) is a golden fleeced sheep.

NINETY-THIRD LESSON.

415. The Participle with the Article (continued).

The rendering of the Participle varies according to the tense of the principal verb; thus,

τίς έστιν ὁ λέγων; τίς ην ό λέγων ; τίνες είσιν οι είρηχότες; τίνες ήσαν οἱ εἰρηκότες;

who is it that speaks? who was it that was speaking? who are they that have spoken? who were they that had spoken?

416. où with the Part. makes a positive, μή a conditional negation; as,

τούτου οὐ γράψαντος, ήλθον, σου μη γράψαντος, οὐκ ἂν ηλθον

ό οὐ λέγων, he who does not speak.
ὁ μὴ λέγων, he who may not speak (if there be such).

this man not writing, I came. you not writing, (in case of your not writing) I should not have come.

417. Distinguish carefully between the Infin. with the Art. and the Part. with the Art. The former is used only in the Neut. Sing. as an abstract noun; the latter is used in all numbers and genders, and always as a concrete.

τὸ ποιείν. ό ποιών, οί ποιούντες, τοῦ πεποιηκέναι, των πεποιηχότων,

the doing (the act). he who does, they who do. of the having done. of those who have done.

REM.—The resemblance between these two classes of constructions is closest in the Neut. Sing. and there they should be distinguished with special care; as,

τὸ εἶναι, τὸ ὄν, τὸ λέγειν, τὸ ἐχείν ἀντὶ τοῦ μὴ ἔχειν, τὸ ἔχον ἀντὶ τοῦ μὴ ἔχοντος, the being (the to be).
that which is.
the speaking.
that which speaks.
(the) having instead of not
having.
that which has instead of that
which has not.

Notice carefully constructions like the following:

τὸ τὸν γράψαντα παρεῖναι,

ἐκ τοῦ τὸν γράψαντα παρεῖναι,

τὸ τὸν ταῦτα εἰπόντα παρεῖναι,

ὁρῶ τὸν περὶ τοῦ κλέπτειν λέγοντα,

ἀντὶ τοῦ ὑπὲρ τοῦ κεκλοφότος

λέγειν,

his being present who wrote

(the him who wrote to be present).

from his being present who wrote.

the man's being present who said this.

I see him who speaks about stealing.

instead of speaking for him who has stolen.

ή παιδεία, ας, discipline, instruction, education. ὁ καρπός, οῦ, fruit. πικρός, α΄, όν, bitter. ἡ κτῆσις, εως, acquisition, possession. ὁ δοῦλος, ου, bondman, slave.

418. Exercises.

I. Render into English.

Πρὸ τοῦ λέγειν.—Θαυμάζω τὸν σιγῶντα μᾶλλον η τον λέγοντα. Τίνες ήσαν οι πάροντες ότε απέθανεν ὁ Σωκράτης; - Ολίγοι φίλοι παρήσαν. -Τὸ μεν άμαρτάνειν, ράδιον, τὸ δὲ ὑπερ τῶν άμαρτανόντων λέγειν, χαλεπόν.- Ο ποιμήν τὸν λύκον διώκει άντι του φεύγειν.—Πάντες φιλούσι τοὺς έαυτοὺς φιλοῦντας.—Οἱ σιγῶντες πολλάκις τῶν λεγόντων σοφώτεροί είσιν.—Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.—Φίλει παιδείαν, σοφίαν, άρετήν, εὐσέβειαν.—Της παιδείας αἱ μέν δίζαι πικραί είσιν, οἱ δὲ καρποί, γλυκεῖς.—Αἰ άρετης κτήσεις μόναι βέβαιαί είσιν.-Πολλάκις ό πλούσιος δουλός εστι χρημάτων.—Ό παιδείαν καὶ σοφίαν φιλών μύνος γίγνεται σοφός.—Έκ τοῦ την παιδείαν φιλείν γίγνεται ή σοφία. Η άρετη μόνη άθάνατος μένει.—Ο δεσπότης ούτος πολλούς έχει δούλους.

II. Render into Greek.

Instead of speaking, you are silent.—Instead of pursuing, we flee.—He who pursues to-day, will flee to-morrow.—He who loves virtue is happy.—He who threw the ball into the fountain, will flee into the house.—The serpent has his poison in his tongue, but the flatterer in

his soul.—Nothing is better than being silent except speaking well.—Who was it that saw the king?—The same man who wrote (δ adids; δ $\gamma \rho \dot{\alpha} \psi \alpha s$) this letter.—The same girl who opened ($\dot{\eta}$ $\dot{\alpha} roi \dot{\xi} \alpha \sigma \alpha$) the door is now shutting it.

NINETY-FOURTH LESSON.

419. The Passive Voice.

The Passive Voice has a Pres. and Imperf. Perf. and Pluperf. 1 & 2 Fut. and 1 & 2 Aor. tenses; and in a few verbs a third or Perf. Fut.; thus,

Ind. Pres. γράφομαι, am being written.
Imperf. ἐγραφόμην, was being written.
1 Fut. γραφθήσομαι, shall be written.
1 Aor. ἐγράφθην, was written.

2 Fut. γραφήσομαι, shall be written.

2 Aor. έγράφην, was written.

Perf. γέγραμμαι, have been written.
Pluperf. ἐγεγράμμην, had been written.
Perf. Fut. γεγράψομαι, shall have been written.

REM.—Both forms of the Aor. are more frequent in the same verb in the Pass. than in the Act. Voice.

420. Inflection of the Ind. Pass.

Most of the Pass. inflections have already been given: thus,

Pres. γράφομαι, 1 Fut. γραφθήσομαι, 2 Fut. γραφήσομαι, Perf. Fut. γεγραψόμαι, δύμεθαι, εσθει, ονται.

óμην. ov, Imperf. έγραφόμην, όμεθον, εσθον, έσθην. όμεθα, εσθε, οντο. ης, 1 Aor. έγράφθην, ητον, ήτην. 2 Aor. έγυἄφην, ημεν, ητε, ησαν. -γραμμαι, γραψαι, γραπται. Perf. γέγραμμαι, γράμμεθον, γραφθον, γραφθον. γράμμεθα, γραφθε, γραμμένοιείσί(ν) -γράμμην, γραψο, γράμμεθον, γραφθον, γράφθην. γράμμεθα, γραφθε, γεγραμμένοι ήσαν.

421. Ind. Pres. πέμπομαι, am (being) sent.
Imperf. ἐπεμπόμην, was (being) sent.
1 Fut. πεμφθήσομαι, shall be sent.
1 Aor. ἐπέμφθην, was sent.
Perf. πέπ-εμμαι, εμψαι, have been sent.
Pluperf. ἐπεπέμμην, ψο, had been sent.

Pres. φιλ-έομαι, οῦμαι, Imperf. εφιλ-εόμην ούμην.
1 Fut. φιληθήσομαι, 1 Aor. ἐφιλήθην.
Perf. πεφίλ-ημαι, ησαι, ηται, 3 Plur. πεφίληνται.
Pluperf. ἐπεφιλ-ήμην, ησο, ητο, 3 Plur. ἐπεφίληντο.

 Pres. Ind.
 λαμβάνομαι, am taken,
 Imperf. ἐλαμβανόμην.

 Fut.
 ληφθήσομαι.

 1 Aor.
 ἐλήφθην.

 Perf.
 εἴλη-μμαι-ψαι, -ππται,
 3 Pl. εἴλημμένοι εἰσί(ν).

 Pluperf.
 εἰλή-μμην-ψο -πτο,
 3 Pl. εἰλημμένοι ἢσαν.

λέγομαι, έλεγόμην, am said, was said. λεχθήσομαι, έλέχθην. λέλε-γμαι, -ξαι, -κται, έλελ-έγμην -εξο, -εκτο,

3 Pl. λελεγμένοι είσί(ν). 3 ΡΙ. λελεγμένοι ήσαν.

δάκνομαι, έδακνόμην. διχθήσομαι, έδήχθην. δέδ-ηγμαι, ηξαι, ηκται, έδεδ-ήγμην, ηξο, ηκτο,

D. ήγμεθον, ηχθον, &c. D. ήγμεθον, ηχθον, ήχθην, &c.

υπό (under) with Pass. by. 422.παρὰ τοῦ, from, by.) less common than ὑπό to προς του, on the part of, by, denote the agent.

ύπ' ὄφεως ἐδήχθην, $i\pi i\mu\phi\partial\eta$ $\pi\alpha\varrho\tilde{\alpha}$ $(i\pi\dot{\varrho})$ $\tau\tilde{\varrho}$ $\theta\alpha$ - he was sent by the king. σιλέως, άδεικεῖσθαι πρός τινος,

I was bitten by a serpent.

to be wronged by some one.

423. The Dat. is also used to express the agent especially with the Perf.

ταῦτά μοι λέλεκται,

this has been said by me.

T Distinguish carefully between ὑπό, by the agent, and διά, through, by (by means of) the instrument.

 $\dot{\eta}$ έπιστολη \dot{v} πο τον βασιλέως | the letter was sent by the king. έπέμφθη, έπεμψα αὐτην διὰ τοῦ ἀγγέλου,

I sent it by (through) the messenger.

424. Exercises.

I. Render into English.

Ἡ ἐπιστολὴ γράφεται.—Αἱ ἐπιστολαὶ αὖται ὑπ ἐμοῦ ἐγράφθησαν.—Παρὰ τίνος ἐπέμφθη ὁ ἄγγελος.—Παρὰ τοῦ πατρός μου.—Πὰσαι αἱ ἐπιστολαὶ αὖται αὕριον πεμφθήσονται.—Οἱ ἀγαθοὶ ὑπὸ θεοῦ φιλοῦνται.—Οἱ κακοὶ οὐδὲ ὑφ ἑαυτῶν φιλοῦνται.—Πάντα ταῦτά σοι πολλάκις λέλεκται.—Ό παῖς ὑπὸ τοῦ ὄφεως κατὰ τὸν πόδα ἐδήχθη.—Εἰ μὴ ἔφυγε τὰ πρόβατα, ἐλήφθη ἂν ὑπὸ τοῦ λύκου.—Ό νῦν φεύγων πολὺν χρόνον διώκετο.—Εἰ ταῦτα ἐλέχθη, τίς οὐκ ἂν ἐθαύμασεν; —Οἱ τὸν θεὸν τιμῶντες ἀεὶ ὑπ αὐτοῦ τιμῶνται.

II. Render into Greek.

The letter was written.—The letters have been written.—Nothing was written in the letter except these words.—A hammer was found $(\epsilon i \varrho i \theta \eta)$ in the chest.—Nothing was found by the stranger except this cloak.—This wedge was found on the table.—Good men are loved by each other.—The good are loved by the good.—These words have been said by us.—If the letter had been written $(\epsilon \gamma \varrho i \varphi \theta \eta)$ it would have been sent.—If I had been present $(\pi \alpha \varrho \tilde{\eta} r)$ the letter would not have been written.

NINETY-FIFTH LESSON.

425. The Passive Voice (continued).

Subj. Mode.

Pres. γραφ-	ωμαι, ώμεθον, ώμεθα,	η, ησθον, ησθε,	ηται. ησθος. ωνται.
1 Aor. γραφθ- 2 Aor. γραφ-) ῶ, οῦμεν,	ῆς, ῆτον, ῆτε,	η̃. η̃το». ω̃σι(»).
Perf. γεγραμ-	(μένος ῶ, μένω, μένοι ὧμ	η̃το	· · ·

426. Optative Mode.

Pres. γραφ- 1 Fut. γραφθησ- 2 Fut. γραφησ- Pf. Fut. γεγραψ-	οίμην, οιο, οιτο. οίμεθον, οισθον, οίσθην. οίμεθα, οισθε, οιντο.
1 Aor. γραφθεί- (2 Aor. γραφεί-) ην, ης, η. > ητον, ήτην.) ημεν, ητε, ησαν and εν.
Perf. γεγραμ-	μένος είην, είης, είη. μένω, είητον, είήτην. μένοι είημεν, είητε, είησαν and είεν.

427. Imperative Mode.

Pres. γράφ- { ου, έσθω. εσθον, έσθων. εσθε, έσθωσαν and έσθων. 1 Aor. γ_{ℓ} άφθητι $\begin{cases} \gamma_{\ell}(\eta\vartheta\iota), & \acute{\eta}\tau\omega. \\ \gamma_{\ell}\sigma\nu, & \acute{\eta}\tau\omega\nu. \\ \gamma_{\ell}\tau\varepsilon, & \acute{\eta}\tau\omega\sigma\sigma\nu. \end{cases}$ Perf. $\gamma\acute{\epsilon}\gamma\varrho$ - $\begin{cases} \alpha\psi\sigma, & \acute{\alpha}\varphi\vartheta\omega. \\ \alpha\varphi\vartheta\sigma, & \acute{\alpha}\varphi\vartheta\omega\nu. \\ \alpha\varphi\vartheta\varepsilon, & \acute{\alpha}\varphi\vartheta\omega\sigma\sigma\sigma and \acute{\alpha}\varphi\vartheta\omega\nu. \end{cases}$

428. Infinitive Mode.

 Pres.
 γράφεσθαι.

 1 Fut.
 γραφθήσεσθαι.

 1 Aor.
 γραφήσεσθαι.

 2 Fut.
 γραφήσεσθαι.

 2 Aor.
 γραφήναι.

 Perf.
 γεγράφθαι.

 Pf. Fut.
 γεγράψεσθαι.

429. Participles.

Pres. γραφόμενος, η, ον.
1 Fut. γραφθησόμενος, η, ον.
1 Aor. γραφθείς, εῖσα, έν, G. έντος, &c.
2 Fut. γραφησόμενος.
2 Aor. γραφείς, εῖσα, έν.
Perf. γεγραμμένος.
Pf. Fut. γεγραψόμενος.

430. Synoptical view of εύρίσκομαι, am found.

Pres. εύρίσχ-ομαι, ωμαι, οίμην, εσθαι, όμενος. ov. Imperf. είωισκόμην, 1 Fut. εύρή-σομαι, σοίμην, σεσθαι, σόμενος. θũ, 1 Aor. εύρέ-θην, θείην, θητι, θηναι, θείς. εύρη-μαι, μένος δ, μένος είην, σο, σθαι, Perf. μένος. Pluperf. εὐρήμην.

431. Exercises.

I. Render into English.

Παρὰ τίνος ἐπέμφθη ὁ ἄγγελος;—Ἐπέμφθη παρὰ τοῦ βασιλέως.—Εἰ παρὰ τοῦ βασιλέως πεμφθείη τις, ἡμεῖς ἴδοιμεν ἄν αὐτόν.—Ἐὰν γρασθῶσιν αἱ ἐπιστολαί, πέμψομεν αὐτάς πρὸς τοὺς φίλους ἡμῶν.—Μὴ λεγέσθων ψευδεῖς λόγοι.—Λέγουσι πολλὰς ἐπιστολὰς καθ' ἡμέραν γράσεσθαι.—Νομίζω ταὐτα ὑπ' οὐδενὸς λελέχθαι.— Διὰ τὸ ταῦτα ὑφ' ὑμῶν λελέχθαι, πάντα εὖ ἔχει.—Τί λέγεις περὶ τοῦ ταῦτα εὐρῆσθαι.—Ό σήμερον γελῶν, αὕριον οὐκέτι γελάσεται.—Ό νὺν διωκόμενος ὕστερον διώξει.—Ό πῶλος ἐδήχθη ὑπὸ τοῦ ὄφεως.—Ό παῖς, ὑπὸ τοῦ ὄφεως δηχθείς, πρὸς τὸν πατέρα ἔδραμεν.

II. Render into Greek.

The boy has been found.—Much gold was found in the mountain.—If so much gold shall be found $(i \alpha r - \epsilon i \eta \epsilon \delta \tilde{\eta})$, the workman will be rich.—Where was the boy found?—He was found by the old man, stealing apples.

—The boy has been bitten.—The peacock was caught.

—If the lion had been pursued, he would have been caught.—If the thief shall be found, he will be caught.—The boy, on being bitten, ran into the house.—Thunder is heard.—The voice of the orator was heard $(i \kappa o i \sigma \theta \eta)$.—Nothing was heard except the voices of the orators.

NINETY SIXTH LESSON.

432. The Middle Voice.

The Middle Voice denotes an action returning upon, or terminating with the agent; as,

λούω, I wash, Mid. λούομαι (λοῦμαι) I wash myself. φυλάττω, I guard (some one). " φυλάττομαι (I guard myself), I am on my guard. φοβέω φοβῶ, I terrify, " φοβοῦμαι, I fear.

433. The Middle Voice in four of its tenses, has the same forms as the Pass., viz. the Pres. and Imperf., Perf. and Pluperf. The Aor. and Fut. are peculiar; thus,

 Pres.
 φνλάσσομαι, Att. φνλάττομαι, I guard against.

 Imperf.
 έφνλασσόμην.

 Perf.
 πεφύλαγμαι.

 Pluperf.
 έπεφνλάγμην.

 1 Fut.
 φνλάξομαι.

 1 Aor.
 έφνλαξάμην.

Pres. φοβ(έο)οῦμαι, Perf. πεφόβημαι, Fut. φοβήσομαι, Imperf. εφοβ(εό)ούμην. Pluperf. ἐπεφοβήμην. 1 Aor. ἐφοβησάμην. 434. The Fut. and Aor. Mid. are formed from their corresponding Act. tenses; thus,

Active.

Middle.

Fut. φυλάξ-ω, 1 Aor. ἐφύλαξ-ἄ, Liquid Fut. μεν-ῶ, φυλάξ-ομαι. έφυλαξ-άμην, ω, ατο, D. άμεθον, &c.

μεν-οῦμαι.

2 Aor. έλιπ-ον, left (fr. λείπω), έλιπ-όμην.

435. Synopsis of 1 Aor. Mid.

(ἐ)φυλαξ-άμη», ωμαι, αίμη», αι, ασθαι, άμενος. Inflection of Imper. αι, άσθω, ασθον, άσθων, &c.

συλάττω τὸν λέοντα, φυλάττομαι τὸν λέοντα,

ό λέων έμὲ φοβεῖ, φοβοῦμαι τὸν λέοντα, I guard the lion.
I guard against, beware of the lion.
the lion terrifies me.
I fear the lion.

436. Exercises.

I. Render into English.

Ο ἀνὴρ φυλάττει τὸν λέοντα. Ο λέων φυλάττεται (Pass.) ὑπὸ τοῦ ἀνδρός. Οἱ ἄνθρωποι τοὺς λέοντας φυλάττεται. Τίς ἡμὰς φυλάττεται; Οὐδεὶς ὑμὰς φυλάττεται. Οἱ θηρευταὶ τὰ ἄγρια θηρία φυλάττονται. Οἱ ἄδιχοι ἀεὶ ἀλλήλους φυλάττονται. Οἱ κακοὶ ἀεὶ τοὺς κακοὺς φοβοῦνται. Ἡμεῖς ταῦτα τὰ θηρία ὡς μάλιστα φο-

βούμεθον.—Οἱ ἀγαθοὶ οὐδὲν φοβοῦνται πλὴν τοῦ κακοῦ.—΄Ο ἀγαθὸς οὐδὲ τὸν θάνατον φοβεῖται.
—΄Ο θάνατος ἀεὶ τοὺς κακοὺς φοβεῖ.—Οἱ ἄδικοι ἀεὶ ἀλλήλους φοβοῦνται.—΄Ο κακὸς καὶ τὴν ἑαυτοῦ σκιὰν φοβεῖται.—Τὸν κακὸν καὶ (even) ἡ αὐτοῦ σκιὰ φοβεῖ.—Οἱ κακοὶ ἀεὶ ἀλλήλους φοβήσονται καὶ φυλάξονται.

II. Render into Greek.

Always fear and shun evil.—The good (man) fears no evil.—Nothing will terrify the good man.—The hunter fears the fierce lion.—The fierce wild beasts terrify the hunter.—We shut our houses that we may guard against thieves.—We shut our doors because we fear the thief.—The thief fears us.—This young man will terrify the thief.—Fear God and honor the king.—He who honors God will never fear.—The blind (man) fears all things.—The good do not even fear death.—Virtue is a source of permanent happiness.

NINETY-SEVENTH LESSON.

437. The Prepositions.

The Prepositions are constructed as follows:

With the Gen. four; ἀπό, ἀντί, ἐκ(ἐξ), πρό.
With the Dat. two; ἐν, σύν.
With the Acc. two; εἰς, ἀνά, (ὡς to).
With the Gen. and Acc. four; διά, κατά, ὑπέρ, μετά.
With the Gen. Dat. & Acc. εἰχ; ἀμφί, ἐπί, παρά, περί, πρός, ὑπό.

I. Prep. with the Gen. **438**.

'Arti over against = hence, instead of, in return for, for.

Βασιλεύς άντὶ δούλου, όφθαλμός άντὶ όφθαλμοῦ,

a king instead of a slave. an eye (in return) for an eye.

IIφό, before (of time, place, preference); before for protection = on behalf of, for.

προ δεσποτών θατείν,

πρὸ τῆς πόλεως, πρὸ τοῦ χρόνου, τὰ βραχύτερα πρὸ τῶν βελτίσ-των.

before the city.
before the time.
(to choose) the meaner in preference to the best. to die for our masters.

'Aπό, from (removal, distance); from, as source or occasion.

ήλθεν ἀπὸ τῆς πόλεως, άπο τῶν χοημάτων, άπὸ τοῦ πολεμοῦ,

he came from the city. from (by means of) the money.

 $E_{\kappa}(\hat{\epsilon}\xi)$, out from (of place); out from (of time) = after; of cause = in consequence of.

έχ τῆς οἰχίας, έξ είψήνης πόλεμος, έκ τούτων,

out of the house. (out of) after peace, war. (out of) in consequence of these

II. Prep. with the Dat.

'Ev, in, in the midst of = among.

έν τῆ χώρα, γέρων έν νέοις, έν σοὶ πάντα ἐστίν,

in the region. an old man among youths. all things are in (dependent on) Σvr , with, along with; with = with the help of.

σὺν τοῖς ἱππεῦσιν,
σὺν τῷ νόμφ ψῆφον θέσθαι, along with the horsemen, to vote (in conformity) with the οὺν θεοῖς οὐδενὸς ἀπορήσομεν, with the help of the gods we shall want for nothing.

440. III. Prep. with the Acc.

'Ará, up, back; up = over, throughout.

ανα δόον, οίκεῖν ἀνὰ τὰ ὄρη,

άνὰ πᾶσαν ἡμέραν, ἀνὰ πέντε (distributively),

to dwell over, throughout the by fives, five by five.

Eis, into; one thing into another, as object; hence, for, with reference to, against;—as result,—into, among.

είς την πόλιν, άμαρτάνειν είς τινα,

into the city. είς την πολιν,
πλούτος τὸν κάκιστον εἰς
πρώτους ἄγει,
χρήσιμον εἰς πόλεμον,
wealth brings the worst among the first.
useful for war. to commit error against any

> $\Omega_{\mathcal{S}}$, to (with persons). $\pi \epsilon \mu \pi \omega \omega \varsigma \dot{\nu} \mu \tilde{\alpha} \varsigma$, I send to you.

441. IV. Prep. with the Gen. and Acc.

Διὰ τοῦ.

διὰ τοῦ, through; hence, by means of (through one thing to another).

δια του ποταμού. διά της νυκτός, δι άγγέλου πέμπω, through the river. through the night. I send through, by a messen-

διὰ τόν, on account of.

διὰ ταῦτα,

on account of these things.

Kατά, down.

κατὰ τοῦ, down from ;—down in respect to = against; in a more general sense, relating to, upon, &c.

βίπτω κατὰ τῶν πετρῶν, λέγει κατ' ἐμοῦ, ὁ κατὰ τῆς πόλεως ἔπαινος, I hurl down from the rocks. he speaks against me. the praise (bestowed) on the state.

κατὰ τόν, denotes general contact or relation without intimate connection—at, by, according to; (ἀνὰ τόν, extension over; κατὰ τόν, contact at a point.)

καθ' Έλλάδα,
κατὰ θάλασσαν,
ἀνὰ τὴν θάλασσαν,
κατ' ἐκείνους τοὺς χοόνους,
κατὰ τοῦτον τὸν λόγον,
κατὰ τὸ δίκαιον,
καθ' ἐνιαυτόν,
κατὰ πόλεις.

in Greece.
by sea.
over (throughout) the sea.
at those times.
according to this statement,
according to justice.
year by year, annually.
by cities, city by city.

Mετά (μέσος, mid), among, with. μετὰ τοῦ, among, with (in connection with).

είναι μετ' άνθιρώπων, οὐδὲν κτάσθαι μετ' άδικίας, μετὰ καλλίστης δόξης είναι,

to be among men.
to acquire nothing with injustice.

to be (in connection) with the noblest reputation.

(μετὰ τῷ, with the Poets, among.) μετὰ τόν (into the midst of, poetic); next to, after.

μετὰ ταῦτα, μετὰ θεοὺς ψυχὴ θειότατον, after this.

next to the gods, the soul is

most divine.

'Υπέρ, over, above.

ύπὲρ τοῦ, over, beyond (with rest); over for protection = on behalf of, for; in relation to (with idea of interest in).

ό θεὸς τὸν ἥλιον ἔθηκεν ὑπὲς γῆς, οἰκεῖν ὑπὲς Αἰγύπτου, λέγειν ὑπὲς τινος, λέγειν ὑπὲς τῆς γραφῆς,

God placed the sun above the earth.
to dwell beyond Ægypt.
to speak on behalf of any one.
to speak in relation to the indictment.

 $\dot{\nu}\pi\dot{\epsilon}\varrho$ vor, motion over or beyond; chiefly, beyond as to conception, measure, number.

δίπτειν ύπες τον δόμον, ύπες δύναμίν τι ποιείν,

ύπερ ανθρωπον, ύπερ πεντε έτη γεγονώς, to throw over the house.
to do any thing beyond one's ability.
beyond man (what is human).
having been born above five years (more than five years old).

442. V. Prep. with Gen. Dat. and Acc.

'Aμφί, about (lit. on both sides).

 $\dot{a}\mu q i \tau o \tilde{v}$, $\tau \dot{o} r$, about, on account of (not very common in prose).

άμφὶ τῷ, about (not found in Attic prose).

Περί, around about.
περὶ τοῦ, about, concerning.

λέγω περί τούτων,

I speak concerning these things.

περὶ τῷ, close about; (with verbs of fearing) for.

χιτώνες περί τοῖς στέρνοις, ἔδεισαν περί τῷ χωρίφ, tunics about the breasts.
they feared about, for the place.

περί τότ, around, about (in a more general sense); in reference to.

οί περί (ἀμφί) τινα, οί περί (ἀμφί) Πλάτωνα, περί ἐκείνους τοὺς χρόνους, σωφρονεῖν περί τοὺς θεούς,

αί περὶ τὸ σῶμα ήδοναί,

those about any one.

those about Plato = Plato and
his school.

about those times.

to be right minded about, in reference to the gods.

the pleasures pertaining to the body.

'Eπί, upon.

in row, rest on; motion terminating in rest on or at.

ἐπὶ τῆς γῆς κεῖσθαι, ἐφ' ἡμῶν, to lie on the earth.
on us = in our time.

inì $\tau \tilde{\varphi}$, close on; various relations with the idea of belonging and dependence.

οἰκοῦσιν ἐπὶ τὰ θαλάσση, ἦν ἥλιος ἐπὶ δυσμαῖς, χαίρειν ἐπὶ αἰσχραῖς ἡδοναῖς, ποιεῖν εἰρηνὴν ἐπὶ τούτοις,

έπὶ τῷ ἀδελφῷ είναι,

they dwell on, by, at the sea.
the sun was at, near its setting.
to rejoice over, at (upon) base
pleasures.
to make peace upon these conditions.
to be (dependent) on one's bro-

ἐπὶ τόν, motion upon (on to); to, against; for.

ἀναβὰς ἐπὶ τὸν ἵππον, ἐπὶ τὰς τῶν πλουσίων θύρας ἰέναι, ἐπὶ τοὺς πολεμίους στρατεύει, τὸ ὅμμα ἐπὶ πολλὰ στάδια ἐξιχνεϊται, ἰέναι ἐφ' ὕδωρ, mounting his horse.
to go to the doors of the rich.

he serves against the enemy.
the eye reaches to, over many
stadia.
to go for, after water.

Παρά, beside, near.

παρὰ τοῦ, from beside, from, by (with persons).

ήλθε πας' ύμῶν, ἐπέμφθη παςὰ τοῦ βασιλέως, he came from you. he was sent by the king.

παρὰ τῷ (by the side of)=by, with, among (chiefly with persons).

έστη παρά τῷ βασιλεῖ, τὸ παρ' ὑμῖν ναυτικόν,

παρά τοῖς εὐφρονοῦσιν εὐδοκιμεῖν, παρ' ἐμοί, he stood by the king.
the navy with you, which you
have.

to be in honor with the right minded.
with me, = in my judgment.

παρὰ τόν, to, toward; along side of, during; in comparison with; besides, beyond, in violation of.

ή πας' έμε εΐσοδος, παςὰ τὸν ποταμόν,

παρὰ τὸν πόλεμον, παρὰ τὰ ἄλλα ζῶα,

οὐκ ἔστι παρα ταῦτ' ἄλλα,

παρά τὸ δίκαιον,

the entrance to me, along the river (also near or by).

during the war.

in comparison with the other animals.

there are no other things besides these.

beyond, in violation of justice.

Πρός (πρό, before), before, in front of.
πρὸς τοῦ (from before), before, on the part of, on the

side of, for the advantage of.

πρός πατρός, χρηστοῦ πρός ἀνδρός μηδέν ἐννοεῖν κακόν, πρός τῶν ἐχόντων τιθέναι νόμον.

τὸ πρὸς ἐσπέρας τεῖχος,

the wall (before, fronting=)
toward the west.
on the father's side.
it belongs to (is the part of) a

good man to think no evil. to enact a law for the advantage of those who possess.

 π_{ℓ} δ_{ℓ} , rest before, in front of; by, at; besides, in addition to.

πρὸς τῷ πόλει, πρὸς τοῖς πράγμασιν εἶναι,

πρός τούτοις,

before, by the city.
to be upon, about one's business.
hesides, in addition to these

besides, in addition to these things.

πρὸς τόν, to, toward; against; in regard to, in comparison with.

ἔφυγον πρὸς τὴν γῆν, πρὸς βασιλέα πολεμεῖν, λέγειν πρός τινα, οὐδὲν ἡ εὐγένεια πρὸς τὰ χρήματα,

χρη προς το πάρον ἀεὶ βουλεύεσθαι, they fled to the land.

to wage war against the king.

to speak to, before any one.

high birth is nothing to—in

comparison with money,

(viewed in relation to).

we ought always to deliberate

with reference to that

which is present.

Υπό, under.

ὑπὸ τοῦ, under, more commonly from under, by.

ύπὸ τῆς γῆς, λαβών ὑπὸ ἀμάξης, πέμπομαι ὑπὸ τοῦ πατρός, under the earth.
taking from under a carriage.
I am sent by my father.

ὑπὸ τῷ, under, at the foot of, subject to.

τὰ ὑπὸ τῷ οὐρανῷ ὅντα, ὑπὸ τῷ ὅρει, Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο,

the things which are under heaven.
under, at the foot of the mountain.
Ægypt fell under, became subject to the king.

ύπὸ τόν, motion under; towards under, to the foot of; extension under.

ίέναι ύπὸ γῆν, ύπὸ τὸ τεῖχος ἦλθεν,

ύπὸ νύκτα, ύπὸ τὴν νύκτα, to go under the earth.
he came under, to the foot of,
the wall.
toward night.
under, during the night.

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